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THE KASHMIRIAN ATHARVA-VEDA, BOOK FIVE

EDITED WITH CRITICAL NOTES

LEROY CARR BARRET

TRINITY COLLEGE, HARTFORD, CONN.

INTRODUCTION

In editing this fifth book of the Kashmirian Atharva-Veda little change has been made from the method of presentation used in the first four books (published in vols. 26, 30, 32, and 35 of this JOURNAL). The transliteration (in italics) is not given line for line, but is continuous, with the number of each line in brackets; the method is familiar, and there should be no difficulty in comparing any passage with the facsimile. The results attained here fall short of my hopes: but in dealing with new material given to us in such condition as in this ms. it seems inevitable that the results will be uncertain and all too often unsatisfactory. As soon as circumstances will permit Book 19 will be published; it contains a large amount of the material given by Ś. in its Book 6 and Book 7.

The abbreviations employed are the usual ones, except that 'Ś' is used to refer to the AV. of the Śāunakīya School, and 'ms.' (sic) is used for manuscript. The signs of punctuation used in the ms. are fairly represented by the vertical bar (= colon) and the 'z' (= period); the Roman period is used for *virāma*; daggers indicate a corrupt reading.

Of the ms.—This fifth book in the Kashmir ms. begins f.74b i.17 and ends f.90a l.8—a little more than 15 folios. Wrong numbers are affixed to f.85 and f.86, but the facsimile gives these folios in the proper sequence for the text: i. e. f.86ab following f.84b, then f.85ab, then f.87a. None of these folios are defaced; most of the pages have 18 or 19 lines, only 6 having 17.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular; only three accent marks appear, in st. 1 of no. 40. The hymns are grouped in anuvākas, of

which there are 8 with 5 hymns in each: anu. 4 no. 2 has no number after it, anu. 8 no. 2 is numbered 1, and anu. 8 is numbered 5. There are some corrections, both marginal and inter-linear, usually consisting of 2 or 3 letters.

Extent of the book.—The book is made up of 40 hymns of which 2 are prose and at least one other is partly prose. The normal number of stanzas in a hymn is 8: 21 hymns have 8 stanzas each and not one has less. Assuming the correctness of the verse-divisions of the text as edited below we may make the following table:—

21 hymns have	8 stanzas each	=	168 stanzas
10 “ “	9 “ “	=	90 “
4 “ “	10 “ “	=	40 “
1 “ “	11 “ “	=	11 “
1 “ “	12 “ “	=	12 “
2 “ “	14 “ “	=	28 “
1 seems to have	9 stanzas	=	9 “
<hr/> 40 hymns have			<hr/> 358 stanzas.

New and old material.—There are 25 hymns in this book which may fairly be called new, although material already familiar in other texts enters to some extent into the structure of some of them. The number of stanzas which are essentially new seems to be 203; the pādas which do not appear in the *Concordance* are approximately 775 in number.

Of the 31 hymns which constitute Ś. 5 only one appears here, but 8 of the hymns of Ś. 4 appear here: there are here also 2 hymns of Ś. 3, and 4 of Ś. 6 (3 of these are combined into one hymn here). Two hymns of RV. appear here: a passage of MS. is given here with some variants, and several stanzas of Tāittiriya texts appear. A group of three verses quoted by Vāit. are part of a hymn given here; and another group of three verses quoted by Kāuś. appear in another hymn here. Other correspondences are insignificant.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ

BOOK FIVE

1

[f.74b17] *atha pañcamāṣ kāṇḍā likhyate* z z [18] *om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi* z z

[f.75a1] *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi yo sye nameta kanad aped a*[2]*sya grhād ayat. | apehi no grhebhyo pehi vatsatambhya ātmānam atra roci*[3]*t savaroham ahā naśa | hāmba sūtale tho vāi sā ma śānttama | putro yas te pr̥ṣṇi-*[4]*bāhus tama tvaṁ sāsanaṁ kṛdhi | atho duhitaraṁ naptrīp atho tvaṁ sāmanā bha*[5]*bhava bhūtapatir nir ajātv indraḥ cetis sadānvā | gr̥hasya vudhnāsīnā tā va*[6]*jrenādhi tiṣṭhatu | apete-tis sadānvāhiṁsantīr imaṁ gr̥haṁ | dhenur vā*[7]*tra sthāmy asaty anadvān vedayā saha | yas sahamānaś carasi sāsahā-*[8]*nāiva ṛṣabha | sadānvāghraṁ tvā vayaṁ jāitrāyātsāvadāmasi | sa*[9]*hasvīno bhīmātīhaṁ sahasva pṛtanāyataḥ | sahasva sarvā rakṣāṁsi* [10] *sahasānāmy oṣadhe tvaṁ vyāghrāṁ sahame tvaṁ syahvān ubhayāduta | ma*[11]*kṣaś cita kṛṇvānā madhu tvaṁ sahasāuṣadhe z 1 z*

For the introductory phrase and the invocation read: *atha pañcamāṣ kāṇḍo likhyate z z om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi z*

For the hymn read: *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi | yo 'syāi nama id akarad aped asya grhād ayat z 1 z apehi no grhebhyo 'pehi vatsatantyāḥ | †ātmānam atra rocit savaroham †iha naśa | †hāmba sutale 'tho vāi sā me śāntamā z 2 z putro yas te pr̥ṣṇibāhus tam u tvaṁ sāsanaṁ kṛdhi | atho duhitaraṁ naptrīm atho tvaṁ sāsanaṁ bhava z 3 z bhūtapatir nir ajatv indraś cetis sadānvāḥ | gr̥hasya budhna āsīnās tā vajrenādhi tiṣṭhatu z 4 z apete-tis sadānvā ahiṁsantīr imaṁ gr̥haṁ | dhenur vātra sthāmny asaty anadvān vedayā saha z 5 z yas sahamānaś carasi sāsahāna iva ṛṣabhaḥ | sadānvāghraṁ tvā vayaṁ jāitrāyācchāvadāmasi z 6 z sahasva no 'bhīmātīm sahasva pṛtanāyataḥ | sahasva sarvā rakṣāṁsi sahasānāsy oṣadhe z 7 z tvaṁ vyāghrāṁ sahase tvaṁ siṁhān ubhayādutaḥ | sakṣaś cetis kṛṇvānā madhu tvaṁ sahasvāuṣadhe z 8 z 1 z*

There is much uncertainty here, the most serious difficulty lying in st. 2; its first hemistich, however, seems good as given. In 2c *ya ātmānam* might seem good, and *iha naśa* is probably correct for the end of *pāda d*: I strongly incline to think that syllables have been lost before *hāmba*, perhaps enough to make a complete stanza ending with *śāntamā*. RV. 8. 63. 8a is *sā te agne śāntamā*. In st. 3 *śāsanam* (and *śāsanā*) is suggested as being more in harmony with the import of the rest of the hymn. In st. 5a *sthāpyāsaty* might be read.

Our st. 4 = Ś. 2. 14. 4; our 6ab = Ś. 3. 6. 4ab, and Ppp. 6. 8. 3ab varies only slightly; our 7ab = Ś. 19. 32. 6ab.

2

(Ś. 4. 1)

[f.75a12] *yaṁ pitre rāṣṭrayaty agre prathamāya januṣe bhūminasṭhāu tasmā etaṁ su*[13]*ruca hvāram ahyam gharman śṛṇvantu prathamassu dhāsyuḥ vrahmā jajñā*[14]*nam prathamam purastād vi sīmatas suruco vena āvaḥ sa vudvyā upa*-[15]*māmsa viṣṭhā sataś ca yonim assataś ca vi vaḥ z prā yo jajñe vi*[16]*dvā asya bandhum viśvām devā janimā vivakti vrahmaṇa uj jabhā*[17]*ra madhyān nīcād uscā svadhayābhi pra tasthau | mahān mahī a*[f.75b1]*skabhāyad vi jāto dyām jitaḥ pārthivam ca rajah sa vudhnyārāṣṭra janu*[2]*ṣābhy akraṇ vṛhaspatir devatā tasya samrāt. | nūnam tasya gavyo hanoti ma*[3]*ho devasya pūrvasya pahi | eṣa jajñe bahubhismākam itthā pūrvād a*[4]*rād avidurāś casahnūḥ sa hi divas sa hi prthivyā rcesthā mayi kṣā*[5]*maṁ bhrajasī viṣkabhāyati | āryaś chukraṁ jyotiṣo dhanīṣṭādhā bhyamanto vi* [6] *vasantv aripṛā | yathā vātharvā pitaram viśvadevaṁ vṛhaspatir manasā* [7] *vo datsva | tvam viśvasya januṣyā dhataśyāgre kavir devān adhabhāyus svadhā* [8]*va | mūrdhnā yo agram abhyarty ojaś vṛhaspatirmā vivāsanti devāḥ* [9] *bhinnad balaṁ vimrdordarīti kanikradati gā svar apo jighāya z* [10] *z 2 z*

In the top margin at the right stands *ndhā* and over that *sām*.

Read: *iyam pitre rāṣṭry ety agre prathamāya januṣe bhūmanasṭhāḥ | tasmā etaṁ surucaṁ hvāram ahyam gharman śṛṇvantu prathamasya dhāseḥ z 1 z vrahma jajñānam prathamam purastād vi sīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāḥ sataś ca yonim asataś ca vi vaḥ z 2 z pra yo jajñe vidvān*

asya bandhuṃ viśvā devānāṃ janimā vivakti | vrahma vrahmaṇa
uj jabhāra madhyān nīcād uccā svadhayābhi pra tasthau z 3 z
mahān mahī askabhāyad vi jāto dyām dvitā pāṛthivaṃ ca rajaḥ |
sa budhnyād āṣṭa januṣābhy agram vṛhaspatir devatā tasya
samrāt z 4 z nūnaṃ tad asya kāvyo hinoti maho devasya pūrva-
sya mahī | eṣa jajñe bahubhis sākam itthā pūrvād arād avidūrāt
sasan nu z 5 z sa hi divas sa hi pṛthivyā ṛteṣṭhās sa hi
kṣāman bhrājasi viṣkabhāyati | ahar yac chukraṃ jyotiṣo jani-
ṣṭhāthā dyumanto vi vasantv aripṛāḥ z 6 z yathā vātharvā pitaram
viśvadevaṃ vṛhaspatir manasāva ca gacchat | tvaṃ viśvasya
januṣo dhātāsy agre kavir devo adabhāyus svadhāvān z 7 z
mūrdhnā yo agram abhyarty ojasā vṛhaspatim ā vivāsanti devāḥ
| bhinad valaṃ vimṛdho dardariti kanikradat svar apo jigāya
z 8 z 2 z

In st. 1 I have followed closely ŚŚS. and AŚS. for the first hemistich and for the end of pāda d; śṛṇvantu as in our ms. hardly seems possible. The reading of st. 3 and 4 here agrees with KS. 10. 13 and almost with TS. 2. 3. 14. 6. In st. 6 ṛjīṣṭhas might be considered instead of ṛteṣṭhās. In st. 7b it seems necessary to approximate the reading of Ś; in 7d adabhāyus seems to be a proper formation, and I incline to think that devān as in the ms. might stand ahead of it. Our st. 8 appears (with variants) elsewhere only in TS. 2. 3. 14. 6; in pāda d gā seems to be an intrusion due to association with krand, though we might keep it and read the pāda kanikrad abhi gās svar apo jigāya.

3

[f.75b10] ud apaptad asāu sūryaṣ puradrṣto adrṣṭahā | udāyaṇ
ra[11]śmibhruvaṇtūdāyaṇ rasān akaḥ nimratat asāu sūryo
viśvadrṣto adr[12]ṣṭahā | nimrocaṇ raśmibhavantu nimrocaṇ
rasān akaḥ | ye ca drṣṭā ye cādr[13]ṣṭā ubha ye vihyavaḥ teṣāṃ
vo agrabhaṃ nāma sarve sākam ni jasyaca | adr[14]ṣṭahananī
virud asi tāujā viśāsahi | cyukākani tvaṃ jajñise [15] sādṛṣṭān
jātaso hi | jahī jyeṣṭham adrṣṭānām sarpānām moghacāri-[16]
nām. kṛmīnām sarvajātāni pāuñjastī yavayaṇ srñā | yaś ca
to[17]do yaś ca sarpo yaś cādrṣṭas ca yo vṛṣā | cyukākani tvaṃ
tān vṛṣci vṛkṣam [18] paraśumān iva | saṃvṛścīnāṃś cukākaniṛ
vṛkṣam paraśumān iva | [f.76a1] saṃvṛścīnāṃś cukākaniṛ
vakṣam paraśumān iva | kṛmīnām sarvajātāni sa[2]ndahāgnir

*ivolapam metiṣṭhāgnir akhalas tviṣimān kṛmīnām jātā[3]ni
pṛtanotu sarvā | vṛhaspatir medinī jātavedā adrṣṭān hantu
drṣa[4]deva sākhām z 2 z*

Read: ud apaptad asāu sūryaṣ purudrṣto adrṣṭahā | udāyan
raśmibhir hantūdāyan rasān akaḥ z 1 z ny amrocaḥ asāu sūryo
viśvadrṣto adrṣṭahā | nimrocan raśmibhir hantu nimrocan rasān
akaḥ z 2 z ye ca drṣṭā ye cādrṣṭā uta ye 'viśyavaḥ | teṣām vo
agrabhaṁ nāma sarve sākaṁ ni jasyata z 3 z adrṣṭahanani vīrud
asi bhojyā viśāsahīḥ | cyukākani tvaṁ jajñiṣe sādṛṣṭān jambhaya
hi z 4 z jahi jyeṣṭham adrṣṭānām sarpānām moghacāriṇām |
krimīnām sarvajātāni puñjiṣṭhāny avayan śṛṇa z 5 z yaś ca todo
yaś ca sarpo yaś cādrṣṭaś ca yo drṣṭah | cyukākani tvaṁ tān
vraścīr vṛkṣaṁ paraśumān iva z 6 z samvṛścāinānś cyukākani
vṛkṣaṁ paraśumān iva | krimīnām sarvajātāni sandahāgnir
ivolapam z 7 z methiṣṭhā agnir akhilas tviṣimān krimīnām
jātāni pṛtanyatu sarvā | vṛhaspatir medinī jātavedā adrṣṭān
hantu drṣadeva sākaṁ z 8 z 3 z

The end of the first two stanzas does not seem quite right;
nāśanam would give a better meaning. The word cyukākani
seems to be new; it is evidently a plant name with kana as part
of the compound. In 6b vṛṣā, as in the ms., seems utterly
discordant.

For the first three stanzas cf. RV. 1. 191. 7-9 and Ś. 2. 32.

4

(Ś. 5. 3)

[f.76a4] *samāgne varco vihaveṣv astu vayaṁ tvendhānās
ta[5]nvaṁ puṣema | mahyaṁ namantām pradīśaś catasras
tvayādhyakṣeṇa pṛtanā jaye[6]ma | agne manyuṁ pratinudaṁ
pareśāṁ tvaṁ no gopāṣ pari pāhi viśvataḥ | apān[7]co yaṁtu
pravudhā durasyavo mamīṣā cittāṁ bahudhā vi naśyatu | mama
devā [8] vihave santu sārva indravatto maruto viṣṇur agnīḥ
mamāntarikṣam urulo[9]kam astu mahyaṁ vātaḥ pavatām kāme
asmin. mahyaṁ yajantām sama yā[10]nīgnākūtis satyā manaso
me astu | yono mā nī gām katamaś canaham [11] viśve devā abhi
rakṣantu mām iha | mahyaṁ devā draviṇam ā yaja[12]ntā
samāśir astu mama devahūtiḥ dāivā hotāras sanīśam na eta[13]r
ariṣṭā syāma tanvās suvīrāḥ devīḥ ṣaḍ urvīr aṇuras karā | tha
vi[14]viśve devāssa iha mādayadhvaṁ mā hasmahi prajāyā mā*

dhanena mā [15] dadhāma dbhiṣate soma rājan. uruvyacā no mahiṣaś śarma yaścha[16]d asmin vāte puruhutaṣ purukṣas sa naḥ | prajāyāi haryaśva mṛdaye[17]ndu mā no rīṣo mā parā dāḥ | dhātā vidhartā bhuvanasya yas pati[18]s savitā devo bhimātiṣāhaḥ vṛhaspatir indrāgnī aśvino[f.76b1]bhā devaṣ pāntu yajamānaṁ nirṛthā yāhavāncam ati hvayār indraṁ [2] jāitṛāya jetave asmākam astu varṇa yataṣ kṛnotu vīryam | arvā[3]ñcam indram avatam havāmahe yo gojid dhanajid aśvajid yaḥ imaṁ [4] no yajñam vihave juṣasvāsmākam kṛno harivo medinam tvā | trā[5]tāram indram avatāram indraṁ have-have suhavam śūram indraṁ huvema [6] śakraṁ puruhūtam indraṁ svaste no maghavān u pātṛ indraḥ tisor devī[7]r mahi me śarma yan prajāyāi me tanva yaś ca puṣtam | mām viṣas samma[8]naso juṣantām pitryam kṣattram prta jānātv asmāt. yo naś cakrābhi[9]manyunendramittro hi jighāṁsati | tam tvaṁ vṛttrahañ jahi vas sa [10] smabhyam ā bhara | ye naś śapaṁty upa te bhavaṁtv indrāgnibhyāṁm apa bā[11]dhāma yonim. ādityā rudrā upariṣṛṣo mām ugram cettā[12]ram adhirājam akran. z 4 z

Read: mamāgne varco vihaveṣv astu vayam tvendhānās tanvaṁ puṣema | mahyam namantām pradiśaś catasras tvayādhyakṣeṇa pṛtanā jayema z 1 z agne manyum pratinudan pareṣām tvaṁ no gopāṣ pari pāhi viśvataḥ | apāñco yantu prabudhā durasyavo 'māiṣām cittam bahudhā vi naśyatu z 2 z mama devā vihave santu sarva indravanto maruto viṣṇur agniḥ | mamāntarikṣam urulokam astu mahyam vātaḥ pavatām kāme asmin z 3 z mahyam yajantām mama yāniṣṭākūtis satyā manaso me astu | eno mā ni gām katamac canāham viśve devā abhi rakṣantu mām iha z 4 z mahyam devā draṇim ā yajantām mamāśir astu mama devahūtiḥ | dāivā hotāras sanisan na etad ariṣṭāḥ syāma tanvās suvīrāḥ z 5 z devīḥ ṣaḍ urvīr uru nas karātha viśve devāsa iha mādayadhvam | mā hasmahi prajāyā mā dhanena mā radhāma dviṣate soma rājan z 6 z uruvyacā no mahiṣaś śarma yacchad asmin have puruhūtaṣ purukṣuḥ | sa naḥ prajāyāi haryaśva mṛdayendra mā no rīṣo mā parā dāḥ z 7 z dhātā vidhartā bhuvanasya yas patis savitā devo 'bhimātiṣāhaḥ | vṛhaspatir indrāgnī aśvinobhā devaṣ pāntu yajamānaṁ nirṛthāt z 8 z ihārvāncam ati hvaya indraṁ jāitṛāya jetave | asmākam astu varṇo yataṣ kṛnotu vīryam z 9 z arvāncam indram avāncam havāmahe yo gojid dhanajid aśvajid yaḥ | imaṁ no

yajñam vihave juṣasvāsmākaṁ kṛṇmo harivo medinaṁ tvā z 10
z trātāram indram avitāram indraṁ have-have suhavaṁ sūram
indram | huvema śakraṁ puruhūtam indraṁ svasti no magha-
vān u pātv indraḥ z 11 z tisro devīr mahi me śarma yacchan
prajāyāi me tanve yac ca puṣtam | mām viśas saṁmanaso
juṣantām pitryaṁ kṣatraṁ prati jānātv tasmāt z 12 z yo naś
śakrābhimanyunendrāmitro hi jighāṁsati | taṁ tvaṁ vṛtrahaṇ
jahi śavas so 'smabhyam ā bhara z 13 z ye naś śapanty apa te
bhavantv indrāgnibhyām apa bādāma enān | ādityā rudrā
upariśprśo mām ugraṁ cettāram adhirājam akran z 14 z 4 z

The ms. corrects to dv(iṣate) in 6 d.

In 2d and 4a we seem to have only graphic errors, and I have
given the readings of Ś; again in 7b vāte of our ms. seems
impossible and I have read with Ś. TB. 2. 4. 3. 2 has our st. 9
with kevalaḥ for varṇo and without pāda d. In 10a by reading
avāñcam I have kept close to the ms. Our st. 11 = Ś. 7. 86. 1.
In our 14a Ś and other texts have ye naḥ sapatnā °; our form
is perhaps too recent to be a real variant.

5

(cf. MS. 2. 13. 15)

[f.76b12] *prthivī vaśā sā a[13]gnīm garbhaṁ ca dadhe so
mām pāhi tasyāi te vidheyaṁ tasyāi te namas ta[14]syāi te svāhā
| antarikṣaṁ vaśā sā vāyuṁ garbhaṁ dadhe dyāur vaśā [15] śā
sā sūryaṁ garbhaṁ ṛg vaśā sā sāma garbhaṁ viḍ vaśā sā kṣattri-
[16]yaṁ garbhaṁ | dakṣiṇā vaśā sā yajñīyaṁ garbhaṁ vāg vaśā
sā pa[17]rameṣṭhinaṁ garbhaṁ | vaśā vaśā sā rājanyaṁ garbhaṁ
samā vaśā sā[18]samvatsaraṁ garbhaṁ dadhe | so mām pāhi
tasyāi te vidheyaṁ tasyāi te nama[f.77a1]s tasyāi te svāhā z 5 z
anu 1 z*

Read: prthivī vaśā sāgnīm garbhaṁ dadhe | so mām pāhi
tasyāi te vidheyaṁ tasyāi te namas tasyāi te svāhā z 1 z antari-
kṣaṁ vaśā sā vāyuṁ garbhaṁ dadhe | so ° ° ° ° z 2 z
dyāur vaśā sā sūryaṁ garbhaṁ dadhe | so ° ° ° ° z 3 z ṛg
vaśā sā sāma garbhaṁ dadhe | so ° ° ° ° z 4 z viḍ vaśā sā
kṣatriyaṁ garbhaṁ dadhe | so ° ° ° ° z 5 z dakṣiṇā vaśā sā
yajñīyaṁ garbhaṁ dadhe | so ° ° ° ° z 6 z vāg vaśā sā
parameṣṭhinaṁ garbhaṁ dadhe | so ° ° ° ° z 7 z vaśā vaśā
sā rājanyaṁ garbhaṁ dadhe | so ° ° ° ° z 8 z samā vaśā sā

saṁvatsaraṁ garbhaṁ dadhe | so mām pāhi tasyāi te vidheyam
tasyāi te namas tasyāi te svāhā z 9 z 5 z anu 1 z

6

[f.77a1] *sapta sūryā divam anupravi[2]ṣṭās tān pathevānv
ayatu dakṣiṇāvān tasmāi sarve ghṛtam ātapantūrjaṁ [3] duhā-
nānapasphurantā*

This stanza appears TA. 1. 7. 4. In b read tān and etu
dakṣiṇāvān: in c te 'smāi, in d duhānā anapasphurantaḥ.

*ātapān kṣīradanīyā ca savyādhi niṣṭapan adhā[4]yat tapattra
sūrya udayad vṛhatir anu |*

For pādas ab a probable reading is ātapān kṣīradanīyā yā ca
savyādhi niṣṭapan; in c we may read tapatu.

*āt pitā pitṛn vidma damvūn i[5]niṣṭastā vayan guhāyan ye
sūryā svadhām anu carantu te |*

Pāda a lacks a syllable, so I would read āyat pitā; the ms.
corrects damvūn to dasyūn, but I incline to think that śamyūn
would be better; I can make nothing out of the pāda. For ed I
think we may read guhā āyan ye sūryās svadhām anu carantu te.

*dyāus sa[6]tervevarāñ janāsaḥ pañca tye puro divā kṣiyanti
| tān vrahma de[7]vaṁ vṛhad ā viveśa tān praveda pracaram
adhīryatā |*

In pāda a only janāsaḥ is clear to me; in b read diva ā
kṣiyanti. In c read dāivaṁ; in d pracuram adhīryata might
be possible.

*yo dadāti [8] yo yajate yaṁ dhīnaś śraddhahāno dhatte |
yamo vāivasvatānu rājā [9] sarvān ukṣatu savadhīḥ |*

In b read yo dīnaś; I think yo is better than yaṁ. In c read
°vato anu; at the end of d I would suggest śavadhīḥ.

*sā vidhan paryāyano yo dakṣiṇā[10]ṣ pari muṣṇanti dhattam
| sugaṇa tān pathā sarvān yamo rājāti [11] nayaṣat. |*

For a read mā vidhan paryāyīṇo, in b ye 'dakṣ° and dhātum:
in c read saganān tān, in d neṣat.

*yena pathā vāivasvato yamo rājā yayū | agnir nas te[12]na
netu prajānan vāiśvanaraṣ pathikṛd viśvagrṣṭiḥ |*

In b read yayāu, in c nayatu, in d vāiśvānaraṣ.

*nahi jyo[13]tin nihata martyeṣv ena devāso atarann arāti |
tenemaṁ setum ati [14] geṣma sarve vāiśvānaraṁ jyotir amīha
devāḥ |*

In a read jyotir nihitaṁ martyeṣu, in b yena and arātīn.

*ud vayan tamasas pari jyo[15]tiṣ paśyanta uttaram | devaṁ
devatrā sūryam aganma jyotir uttamaṁ |*

In a read vayaṁ, in b and in d uttaram. This is Ś. 7. 53. 7.

*āroko[16]bhrājaṣ paṭaraṣ pataṅgas svarṇaro jyotiṣimān
vibhāsa tasmāi sa[17]rve ghṛtam ātapatorjaṁ duhānānapa-
sphurantaḥ z 1 z*

Read: ārogobhrājaṣ paṭaraṣ pataṅgas svarṇaro jyotiṣimān
vibhāsaḥ | te asmāi sarve ghṛtam ātapantūrjaṁ duhānā anapa-
sphurantaḥ z 10 z 1 z

This stanza appears TA. 1. 7. 1.

7

(Ś. 4. 15)

[f.77a17] *sam utpata[f.77b1]ntu pradiśo nabhasvatī sapa-
trāṇi vātajūtāni yanti | mārsabhasya nudato na[2]bhasvato
vāmrāpha pṛthivīm tarṣayantu | samikṣad viśvag vāto napānsy
apām [3] vegāsaḥ | pṛthag utpatantu | varṣasya svargā māyantu
bhūmim pṛthag jāya[4]ntām oṣadhayo viśvārūpāḥ abhi kranda
stanayāndayodadhīm bhūmim parja[5]nya payasā samagdhī |
tayā varṣam bahulam eta sṛṣtas āmāreṣi krama[6]guleyatasthām
| udīrayata marutas samudratas tveṣārkāna | bhūtapāta[7]yantu
| pravaraṣayanti tamīṣā sudānavao pām rasir oṣadhī sacantām | [8]
gaṇās topa gāyantu mārutāḥ parjanya ghoṣiṇaḥ pṛthak. | svargā
[9] varṣasya varṣatus sṛjantu pṛthivīm anu | sam avantu sadā-
navotsāja[10]garā uta | vātā varṣasya varṣatuḥ pravahantu
pṛthivīm anu | vāto [11] vidyud abhram varṣam samavaṇi sudhā-
navaḥ prā pyāyasa pra pītṛsya maṁ bhū[12]mim payasā sṛja
| apām agnis tanūbhis samvidāno ya odhīnām a[13]dhīpo
babhūva | sa no varṣam vāinutām jātavedaḥ prānam prānam
prajābhīyo a[14]mṛtaṁ divas pari | om prānam prajābhīyo
amṛtaṁ divas pari | āmā[15]m āsām vi dyotatām vātāvāntu diśo
diśaḥ marudbhiḥ pratyutā [16] meghā varṣantu pṛthivīm anu |
prajāpatis salilād ā samudrād ā[17]pīrayaṁn idadhīm ardayāti
| prāpyāyatām viśno śvasya neto | arvā[18]n etena stanayitnu-
nehy apo niṣiñcan asuraḥ pitā naḥ svasantu ga[19]rgarāpām ava*

*nīcīr apa srja vantu prṣṇibāhavo māṇḍūkā r[f.78a1]nānu |
 samvatsaram śasayānā vrahmaṇā vratacārīṇaḥ | vātaṁ parjanya-
 [2]jinvatām. | pra māṇḍūkā avādiṣuḥ upapravada maṇḍūki
 varṣam ā [3] vada tāndhuri | madhye hradasya plavasva vigrhya
 caturaṣ padaḥ mahantaṁ ko[4]śam utajābhi śiñca savidyutaṁ
 bhavati vātu vātaḥ tanvatām yajñam bahu[5]dhā viśrṣtam
 ānirdinir oṣadhayo bhavantu z 2 z*

Read: sam utpatantu pradiśo nabhasvatīḥ sam abhrāṇi vāta-
 jūtāni yantu | maharṣabhasya nadato nabhasvato vāśrā āpaḥ
 prthivīm tarpayantu z 1 z samikṣayad viṣvag vāto nabhāṇsy
 apām vegāsaḥ prthag utpatantu | varṣasya sargā mahayantu
 bhūmim prthag jāyantām oṣadhayo viśvarūpāḥ z 2 z abhi kranda
 stanayārdadayodadhim bhūmim parjanya payasā samañdhi |
 tvayā varṣam bahulam etu srṣtam āśārāiṣi †kramagul etv astam
 z 3 z udīrayata marutas samudratas tveṣā arkā nabha utpātaya-
 ntu | pra varṣayantu taviṣās sudānava ‘pām rasina oṣadhīḥ
 sacantām z 4 z gaṇās tvopa mārutās parjanya ghoṣiṇaḥ prthak |
 sargā varṣasya varṣatas srjantu prthivīm anu z 5 z sam avantu
 sudānava utsā ajagarā uta | vātā varṣasya varṣatas prāvantu
 prthivīm anu z 6 z vāto vidyud abhraṁ varṣam sam avantu
 sudānavaḥ | pra pyāyasva pra bibhrṣva sam bhūmim payasā
 srja z 7 z apām agniḥ tanūbhiḥ samvidāno ya oṣadhīnām adhipo
 babhūva | sa no varṣam vanutām jātavedāḥ prāṇam prajābhyo
 amṛtaṁ divas pari z 8 z āśām-āśām vi dyotatām vātā vantu
 diśo-diśaḥ | marudbhiḥ pracyutā meghā varṣantu prthivīm anu
 z 9 z prajāpatīḥ salilād ā samudrād āpa irayann udadhim
 ardayāti | pra pyāyatām vṛṣṇo ‘śvasya reto arvāṇ etena stana-
 yitnunehy apo niṣiñcann asuraḥ pitā naḥ z 10 z śvasantu gargarā
 apām ava nīcīr apaḥ srja | vadantu prṣṇibāhavo māṇḍūkā īrīnānu
 z 11 z samvatsaram śasayānā vrāhmaṇā vratacārīṇaḥ | vācam
 parjanyaajinvitām pra māṇḍūkā avādiṣuḥ z 12 z upapravada
 maṇḍūki varṣam ā vada tāduri | madhye hradasya plavasva
 vigrhya caturaṣ padaḥ z 13 z mahāntaṁ kośam udajābhi śiñca
 savidyutaṁ bhavati vātu vātaḥ | tanvatām yajñam bahudhā
 viśrṣtam ānandinir oṣadhayo bhavantu z 14 z 2 z

In 2a I have tried to keep close to the ms.; but the reading given by the ms. may be only a graphic variant of the Ś form. In 3d we might well read with Ś kṛśagur. The form given for 4b is Whitney's suggestion. The evidence of our ms., though slight, supports the reading of 10e with st. 10.

8

(Ś. 4. 6)

[f.78a5] *yāvatī dhyā*[6]*vāpṛthivī vavirimṇā yāvad vā sapta sindhavo vicaṣṭhuḥ vācam viśasya* [7] *dūṣaṇīm tām ito nir avāriṣaṁ* | *suparṇas tvā garutmān viṣa prathamam ā*[8]*dayat.* | *nāropayo nāmādayotāsmābhavan pituḥ yām cāstrīta*[9]*t pañcāṅgulir vakrā cid ati dhanvinaḥ* | *apaskambhasya bāhvo*[10]*n nivocam aha viṣaṁ z śalyād viṣaṁ nirvocam āñjanāt parṇadher uta* | [11] *apāṣṭhās chr̥galāt karmalān nirvocam ahaṁ viṣaṁ* | *ramas tveko śalyo* [12] *uto te rasaṁ viṣaṁ z utārasusya vṛkṣasya dhanuḥ ṭe ramārasam. ye pī*[13]*yūṣaṁ ya duṣyaṁ yāmyaṁ neva-vāsrjaṇ* | *sarve te vadhrayas santu vadhrir vi*[14]*ṣagiriṣ kṛtā* | *vadhrayas te khanitāro vadhrī tvam asy oṣadhe* | *vadhrisva pa*[15]*rvato giri yato jātam idaṁ viṣaṁ. vād idaṁ vārayātāi varuṇātā*[16]*bhṛtam* | *tatrāmṛtasyāsiktaṁ taś cakārārasaṁ viṣaṁ. z 3 z*

Read: *yāvatī dyāvāpṛthivī varimṇā yāvad vā sapta sindhavo vicaṣṭhuḥ* | *vācam viśasya dūṣaṇīm tām ito niravādiṣaṁ z 1 z suparṇas tvā garutmān viṣa prathamam ādayat* | *nāropayo nāmādaya utāsmā ābhavan pituḥ z 2 z †yām cāstrītat† pañcāṅgulir vakrāc cid adhi dhanvanaḥ* | *apaskambhasya bāhvor nirvocam ahaṁ viṣaṁ z 3 z śalyād viṣaṁ nirvocam āñjanāt parṇadher uta* | *apāṣṭhāc chr̥gāt kulmalān nirvocam ahaṁ viṣaṁ z 4 z arasas ta iṣo śalyo* ‘tho te ‘rasaṁ viṣaṁ | *utārasasya vṛkṣasya dhanuḥ ṭe* ‘rasārasam z 5 z ye ‘pīpiṣan ye ‘duṣyan ya āsyan ye ‘vāsrjan | *sarve te vadhrayas santu vadhrir viṣagiriṣ kṛtaḥ z 6 z vadhrayas te khanitāro vadhris tvam asy oṣadhe* | *vadhris sa parvato girir yato jātam idaṁ viṣaṁ z 7 z vār idaṁ vārayātāi varuṇād ābhṛtam* | *tatrāmṛtasyāsiktaṁ tac cakārārasaṁ viṣaṁ z 8 z 3 z*

The margin suggests serve te in 6c.

In 2d abhavaṣ, in accord with Ś, would be smoother. In 3a I suspect we have only a corruption of the reading of Ś yas ta āsyat; but possibly a form of str̥ is the verb. Our st. 8 is Ś 4. 7. 1; the form suggested for our pāda b is not satisfactory. and something like varanāvatyā ābhṛtam would bring it in accord with Ś.

9

[f.78a16] *khā*[17]*dīreṇa śalalenātho kaṅkaṭadantyā* | *atho viṣasya yad viṣaṃ tena pā*[18]*mīr anīnaśam.*

In pāda b we may read *kaṅkaṭadantyā*; in d read *pāpīr*.

kityāś śataparvaṇās sahasrākṣeṇa śarmaṇā | [f.78b1] *tikṣṇā-bhir abhrībhir vaya nīr aḍāmās sadānvā*

In a read *śityāś śataparvaṇas*; in cd *vayaṃ nīr ajāmas sadānvāḥ*; the verb is very uncertain.

māsahāsatyam ida[2]*ṣ kāṇvā paro nudaḥ māyāadhanāgatā yās cīha grṇīṣ puraḥ*

For pāda b we may read *itaṣ kaṇvām paro nudaḥ*, but for a I see nothing sure; perhaps *sadānvām* should be the first word having dropped out after *sadānvā* of st. 2d, and then *asatyām* might be the last word of the pāda with some form of the root *sah* before it. In cd we might read *māyādharā āgatā yā yās cēha jurnīṣ paraḥ*; but this is very uncertain.

nacā [3] *itthā nacā ihā vamāsato akṣe va śrṅgavaś chirah* | *sadānvā vrā*[4]*hmaṇas pate tikṣṇaśrṅgodṛṣann ihi* |

The second hemistich is clear here *sadānvā vrahmaṇas pate tikṣṇaśrṅgodṛṣann ihi*; cf RV. 10. 155. 2cd. Pāda b we may read *akṣe vaś śrṅgavac chirah*, which appears also Ppp. 6. 8. 4d. RV. 10. 155. 2a is *catto itaś cattāmutaḥ*, which suggests for pāda a here *nīcā itthā nīcā iha vamāmuto*.

vi ten manthās caśire vi tade[5]*te agado hi nī dadāu te abhy agāuṣ kaṇve parehy avaraṃ vṛṇe* |

I can offer nothing here except the division of words.

yās te[6]*nke tiṣṭhanty ā valīke yā prayam khe prayam kha-yanty uta yāni ghorā* | [7] *yā garbhāt pramṛśanti sarvāṣ pāpīr anīnaśam* |

For pāda a *yās te* 'nke *tiṣṭhanti yā valīke* might stand; in b it seems that *prayam khe* is due to dittography and should be dropped, and it might be possible to read *yāḥ prayas kṣiyanty uta yā nu ghorāḥ*. In c read *garbhān pramṛśanti*.

yās celam vasatā u[8]*ta yā natta duṣam nīlam piṣaṅgam uta lohitaṃ yā* | *yā garbhān* [9] *pramṛśanti sarvāḥ pāpīr anīnaśam*

In pāda a the first word should perhaps be yās and the last word probably dūṣaṃ, but further I cannot see: with piśaṅgam and yāḥ b can stand being practically the equivalent of §. 14. 2. 48b. Read garbhān in c.

yākidantīr viṣadantī[10]r viṣadantī prāṇam asyāpi niṣyata |
durnāmnīs sarvās saṅga[11]tya māmūṣyotsikta kiṃ cana z 4 z

Read: †yākidantīr viṣadantīḥ prāṇam asyāpi niṣyata | durnā-
mnīs sarvās saṅgatya māmūṣyotsikta kiṃ cana z 8 z 4 z

There is a proper name ākidantī which may be in pāda a, but I have thought also of āṅkadantīr. §. 5. 8. 4e is prāṇam asyāpi nahyata.

10

[f.78b11] yamyā muśalāhatā [12] dviśatapṛṣṭhā viṣā suta tapur
agnis tapur dyāus tapanvān sure bhava vi[13]ṣaṃ tveto akma
rohyanto avruvan. |

This seems little more than a series of words, but some corrections at least are evident or possible. Read yamyā muśalāhatā and probably dviśatapṛṣṭhā; perhaps sutā followed by a colon. Next a triṣṭubh pāda can be made out tapur agnis tapur dyāus tapanvān. The rest could be counted as two anuṣṭubh pādas, reading †akma rohayanto.

dviṣaṃ kumbhe va srava viṣaṃ tāma[14]no sure viṣaṃ tvaṃ
hastyāhata viṣaṃ pratihitā bhava |

Read: viṣaṃ kumbhe 'va srava viṣaṃ †tāmāno sure | viṣaṃ
tvaṃ hastāhata viṣaṃ pratihita bhava z 2 z

This seems rather unsatisfactory: if sure is vocative then we would expect vocatives feminine in ed. In st. 6b below we have viṣaṃ te pāvane sure (sic correxi), which possibly is the form intended here.

siṃhas te stu ta[15]ṇḍulo vyāghraṣ pary odanaṃ prajā kūna-
sya nakrahur vṛkasya hr̥dī saṃ[16]sravaḥ |

In a read 'stu taṇḍulo; in c kūrasya would fit the tone of pādas ab but I can suggest nothing for nakrahur; pāda d seems possible as it stands.

yamvyā pātrā sutāśaṣpassa kvā viṣas pari | varāha [17] manya-
rujaṃ nuttāna pāda sandayaḥ |

I can make no suggestion here.

*udadanī pracyavanī a[18]pām subhagā viṣas pari | utākhāta
manyurujaṁ nyuta paścāt ta[19]purā kṛdhi |*

I can make no suggestion here.

*viṣaṁ te pavane sure rudhi[f.79a1]raṁ sthāle astu te |
mathnāntv anyo anyasmād iṣudhiyaṁ tad dhanas tvat.*

In a pāvane seems good; in c read mathnāntv; in d iṣudhyan would seem possible and dhanus.

*iṣupāvāno [2] rudhirāś caranti pātāro martyās tava ye sumere
| hatāso anye yodhayan tv anyā[3]s tvam adīśchiraṁ samahimā-
naṁ surāyā |*

Pāda a seems possible as it stands, taking iṣupāvāno as meaning 'protecting from (?) arrows'; in b perhaps we may read ye 'sum erire. A good pāda c is obtained if we read yodhayan tv anye; in d I can only conjecture 'straṁ dhikseran for the first two words, the rest being possibly good with surayā.

*tvām vīrudho visravo balena uta pā[4]taya sādaya yodhanā-
yāi | bhinnarīr nirbhinnāśīrṣṇā sam ṛchatām ātmacelo [5] visra-
van te surāyā |*

In pāda a read tvām, in ab balenot pātaya sādahaya and perhaps yodhanāyā although yodhānāyāi might possibly stand. For c read bhinnārīr nirbhinnāśīrṣṇā sam ṛchatām; in d visra-
van te surayā seems possible, but I suspect ātmacelo for which however I can suggest nothing.

*viṣosutām pivati ca rṛṣāṇo mastrā saṁsrṣṭān rudhi[6]reṇa
mīśrāṇś chinnahastaś carati grāme antar vīrahatyāni bahudhā
paṇā[7]yam |*

For pāda a I see nothing more than the transliteration shows; in b with saṛrān and mīśrān we would have a good pāda: with paṇāyan at the end the last two pādas seem possible.

*asumatīm iṣumatīs unnayāma sitād adhi | sādhayābhi sādā-[8]
yā harivīṇām pari ropayā | anyo anyasya mośchiṣam. z 5 z [9]
z anu 2 z*

Read: asumatīm iṣumatīm unnayāma sitād adhi | sādhayābhi
sādhayā tharivīṇām pari ropayā | anyo anyasya mocchiṣan z 10
z 5 z anu 2 z

In pāda d possibly we may read arivenām (= enemy's arrow?). In pāda e mocchiṣan is by no means certain.

The intent of this escapes me in spite of some fairly clear hints in st. 2, 6, and 8: and all the suggestions are therefore simply gropings in the dark.

11

[f.79a9] *anu te manyatām agnir varuṇa te anumanyatām | tatas te pu[10]tro jāyatām | sa valghī goṣu yudhyatām idaṁ vāyon ajāniha yadim indra [11] vṛhaspate | āñcanaṁ putravedanaṁ | kṛṇvaṣ puṁsamalan vayan | yenetat pari[12]ṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvenasaḥ pari pātām a[13]hardivi ātharvāṇo āṅgirasō viśve devā ṛtāvṛdhaḥ śṛṇvantv a[14]bhya me havam asyāi putrāya vetave | indrāṇī varuṇānī sinīvālī [15] utāditiḥ marutarugrā patnīnām putram abhy anudeṣṭu te | putram te mittrā[16]ruṇā | putram devī sarasvatī | putram te aśvināu devā | ādhattām puṣka[17]rassṛja | yeṣām ca nāma jagrabha teṣām ca nopa saṁsmara | devās te [18] sarve saṅgatya putram cāivātrikaṁ dadhe | ātmanenaṁ nir mamīṣva sa tvat pari [19] jāyatām | tvaṁ bijam urvareva tvaṁ bibharṣi yonyām | pṛthivīm saha ya[f.79b1]jñāir nakṣattrāis saha sūryaḥ vātaṣ patatṛibhis saha putram abhy arideṣṭu te z z [2] z 1 z*

Read: *anu te manyatām agnir varuṇas te anu manyatām | tatas te putro jāyatām sa valgī goṣu yudhyatām z 1 z idaṁ vāyor ajānīhedam indrād vṛhaspateḥ | āñjanaṁ putravedanaṁ kṛṇmaṣ puṁsamalan vayan z 2 z yenāitat pariṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvāinasah pari pātām ahardivi z 3 z atharvāṇo āṅgirasō viśve devā ṛtāvṛdhaḥ | śṛṇvantv abhi me havam asyāi putrāya vettave z 4 z indrāṇī varuṇānī sinīvāly utāditiḥ | †marutarugrā patnīnām† putram abhy anudeṣṭu te z 5 z putram te mitrāvaruṇā putram devī sarasvatī | putram te aśvināu devā ādhattām puṣkarasrajā z 6 z yeṣām ca nāma jagrābha teṣām ca nopa saṁsmāra | devās te sarve saṅgatya putram jāivātrikaṁ dadhre z 7 z ātmanīnaṁ nir mimīṣva sa tvat pari jāyatām | tvaṁ bijam urvareva tvaṁ bibharṣi yonyām z 8 z pṛthivī saha yajñāir nakṣatrāis saha sūryaḥ | vātaṣ patatṛibhis saha putram abhy anudeṣṭu te z 9 z 1 z*

The ms. seems to correct valghī in 1d to valmī.

If valgī is an allowable form its meaning would seem possible here. In 2d I think puṁsavanam would be a more attractive reading. In 5c we want something like marutām ugrāṇām patnī

but I do not venture to restore it in the text. With our st. 6 cf. Ś. 5. 25. 3. In 7b either *nāpa* or *nūpa* might be considered as an alternative to *nopa*. The form *deṣṭu* does not seem to be quoted, but is not open to objection, I think.

12

[f.79b2] *vṛṣā jajñi madhavāno yaṁ madhumatibhyaḥ sāu te yonim ā[3]śayām baḍ dakṣaṣ puruṣo bhuvan | yonim gaccha madhavāno yonyām puruṣo bhava [4] tataḥ punan nir āyāmi śiṛṣṇās śronibhin nonudat. bāṇavān i[5]ṣudher iva kṛṇvan putror yathāpriyam | śroniyo manv antarā daśamāsyā[6]yasi | sa pratyām praty ā vantā ete saṁvatsare punaḥ yathā jīvāsi [7] bhadrayābhibhantā mahā bhava | saṁ te yonim acekṣipam supraja[8]stvāya bhadrayā | tatrā siñcasva vṛṣṇyam daśamāsyam abhi vratam. | [9] garbhas te yonim ā śayi garbho jarāyuv ā śayām | kumārā ulba[10]m ā śayām tvaṣṭākṣipto yathāparuh yathā rājan madhuvānas taṁ [11] bījam vi rohasi | evā tvam asyā nir bindhi kumāram yonyā[12]dhi | garbhādhāna madhavāno garbham devo vṛhaspatiḥ garbham ta [13] indraś cāgniś ca garbham dhātā dadhātu te z 2 z*

Read: *vṛṣā jajñe madhavāno 'yaṁ madhumatibhyaḥ | asāu te yonim ā śayām baḍ dakṣaṣ puruṣo bhuvan z 1 z yonim gaccha madhavāna yonyām puruṣo bhava | tataḥ punar nir āyāsi cīṛṣṇā śronibhin nonudat z 2 z bāṇavān iṣudher iva kṛṇvan putram yathāpriyam | śronyor manv antarā daśamāsyā āyasi z 3 z sa pratyāṁ praty ā tvartā ete saṁvatsare punaḥ | yathā jīvāsi bhadrayābhi bhartā mahān bhaveḥ z 4 z saṁ te yonim acekṣipam suprajastvāya bhadrayā | tatra siñcasva vṛṣṇyam daśamāsyam abhi vratam z 5 z garbhas te yonim ā śayi garbho jarāyuv ā śayām | kumāra ulbam ā śayām tvaṣṭākṣipto yathāparuh z 6 z yathā rājan madhavāna taṁ bījam vi rohayasi | eva tvam asyā nir bindhi kumāram yonyā adhi z 7 z garbhādhāno madhavāno garbham devo vṛhaspatiḥ | garbham ta indraś cāgniś ca garbham dhātā dadhātu te z 8 z 2 z*

With our 1c and 6ab cf. Ś. 5. 25. 9b; with our st. 8 cf. Ś. 5. 25. 4. Perhaps *madhuvāna* (cf. ms. in 7a) is the correct form of this word: I find neither. The forms suggested for 2d, 3b, and 4d are rather uncertain. In 4a probably the verb is *prati + ā + vṛt*, and perhaps *varthā* might stand.

13

[f.79b13] śiva[14]ś śivābhir vayas tvaṁ saṁ gacchasva tanvā
 jātavedaḥ | ratnaṁ dadhā[15]nas sumanāṣ purastād gr̥hebhyaḥ
 tvā varcase nir vapāmi pr[16]ṭhivyāṁ ghama stabhito antarikṣe
 divi śrataḥ dyāur enān sa[17]rvataḥ pātu yas tvā pacany odanaḥ
 ye samudram ayīrayaṁ ye [18] ca sindhuṁ ye antarikṣaṁ
 pr̥thivīm uta dyām. ye vātena sa[f.80a1]rathaṁ yānti devās tān
 āpnoty odanā pākātra ṛcā kumbhī dīnyatā sāmnā [2] pacyato-
 danā aṅsaṁ somasyāikaṁ manye vāiśvadevam idaṁ haviḥ ulū-
 khale [3] musule yaś ca śūrpe bhūmyām ukhāyām yadi vāsi
 sañja | yā vipuruṣo [4] yā vinirnejanāni sarvaṁ tat te vra-
 hmaṇā sūdayāmi ūrdhva prehi māpa [5] vyaktā vyarujo anta-
 raṁ | rakṣāṁsi sarvā tīrtvā yathā roha divaṁ tvaṁ | turo no [6]
 turo bhava saṁ dhībhir vīyatām ayam saṁ pr̥thivyā sam agninā
 saṁ sūryasya raśmi[7]ṣu | saṁ devānām apasva | ā ca dviṣas
 sukr̥tasya loke | tṛtīye nāke [8] adhi rocane divaḥ satyor apadaṁ
 yopayanto anyetva pr̥cchāmi kṛtya mṛtyuṁ [9] padayopanena
 z 3 z

Read: śivaś śivābhir vayas tvaṁ saṁ gacchasva tanvā jāta-
 vedaḥ | ratnaṁ dadhānas sumanāṣ purastād gr̥hebhyas tvā
 varcase nir vapāmi z 1 z pr̥thivyāṁ gharmaṣ stabhito antarikṣe
 divi śrataḥ | dyāur enaṁ sarvataḥ pātu yas tvā pacaty odana z
 2 z ye samudram āirayan ye ca sindhuṁ ye antarikṣaṁ pr̥thivīm
 uta dyām | ye vātena sarathaṁ yānti devās tān āpnoty odanaḥ
 pākāpātre z 3 z ṛcā kumbhī ni dīyatām sāmnā pacyata odanaḥ |
 aṅsaṁ somasyāikaṁ manye vāiśvadevam idaṁ haviḥ z 4 z ulū-
 khale musale yaś ca śūrpe bhūmyām ukhāyām yadi vāsi sañjah
 | yā vipuruṣo yā vinirnejanāni sarvaṁ tat te vrahmaṇā sūdayāmi
 z 5 z ūrdhvaḥ prehi māpa †vyaktā vyarujo† antaram | rakṣāṁsi
 sarvā tīrtvā yathā rohā divaṁ tvaṁ z 6 z turo no 'turo bhava
 saṁ dhībhir vīyatām ayam | saṁ pr̥thivyā sam agninā saṁ
 sūryasya raśmibhiḥ z 7 z †saṁ devānām apasva | ā ca dviṣas†
 sukr̥tasya loke tṛtīye nāke adhi rocane divaḥ z 8 z mṛtyoḥ padaṁ
 yopayanto anv eta †pr̥cchāmi kṛtya† mṛtyuṁ padayopanena z 9
 z 3 z

In f.79b l. 14 the ms. corrects to gacchadhva.

Pāda a of st. 1 seems to be defective, and the trouble is
 probably in vayas; vahas comes to mind but hardly improves
 the pāda. At the end of 3d pākātrā might be a simpler emenda-

tion. With 6a we may compare Ś. 6. 87. 2a ihāivāidhi māpa cyoṣṭhāh; for vyaktā perhaps we should read some form of vyac. That there are two stanzas after st. 7 I feel fairly confident, but can get no further with them than is indicated above.

With st. 1b cf. Ś. 18. 2. 10d; RV. 10. 16. 5d. With st. 4a cf. Ś. 9. 5. 5a. Our 5a appears VSK. 2. 5. 2a and elsewhere with yac ca: our 8c appears RV. 9. 86. 27d and elsewhere with prṣṭhe. What is given here as st. 9 looks as if it might be a corrupted version of a stanza composed of Ś. 12. 2. 30ab and 29cd.

14

[f.80a9] *bhūtva mukham asi satyasya raśmir uccāi* [10] *śloko divam gaccha uśchriyetām haviṣkṛto | sādhu devān saparyata* [11] *m ajāiṣas apa luspātu |*

Reading bhūtyā we have a good pāda of eleven syllables; in b I would read uccāiśśloko, in c haviṣkṛtāu; in d saparyatām is probable; the last pāda, in which lumpatu is the only possibility which suggests itself, perhaps does not belong here.

āpo devir yajñakṛtaḥ śukra devin havi[12]*ṣkṛtaḥ ekapātro-*
dano agniṣṭomena sammyatā |

Read: āpo devir yajñakṛtaḥ śukrā devir haviṣkṛtaḥ | ekapātra odana agniṣṭomena samyataḥ z 2 z

Pāda c would be improved by reading ya eka°.

gāyatrī havyavā[13]*ḍ asi devatāgnis sam idhyase | sahasra-*
dhāraṁ sukṛtasya loke ghr̥[14]*tapṛṣṭham amattyuh*

This is all correct except the last word for which mamadyuh would seem possible.

tapas ca satyam cāudanam prāśnītām parameṣṭhināu tā-[15]
bhyām vaiśvarābhṛtaṁ tenādhipatir ucyase |

Read vaiśvānarā° in c; with this the stanza seems correct.

udagāyo śivāyoh̐ | [16] *prāṇena samyata | apa vrprāṇimaj*
jahy

Out of this I get nothing: it seems to represent st. 5, for the rest of the material divides readily into three stanzas.

apa kṣīya duritam a[17]*haṁ | apa rakṣāṁsi tejasā | devebhyo*
havyam arcataṁ vyacasvān supra[f.80b1]*thā sa hi |*

In a kṣīye seems possible; in d read suprathās.

*uścāis suparno divam ut patāsundriyam deveṣv ākr̥vann
ṛṣi[2]bhyah pari dehi mām śukraṁ śukreṇa bhakṣayām pibantu
sukṛto madhu |*

In a read uccāis, in ab patāsindriyam, in d bhakṣyam pibantu.

*dva[3]yā devā tapano yajñam ākur yān odano dviṣade yānś
ca prṣṭhah ā[4]dityāṅgirasas svargam imam prāśnantu ṛtubhir
niśadya z 4 z*

Read: dvayā devās tapanam yajñam ākur yān odano †dvi-
ṣade yānś ca prṣṭhah | ādityā aṅgirasas svargam imam prāśnantv
ṛtubhir niśadya z 8 z 4 z

For dviṣade in b viśate would seem rather good, and prṣṭhyam
might be better than prṣṭhah. In a tarpanam might be better.

15

[f.80b5] *pīyūṣasya kṣīrasya sarpiṣo anyasyāgram saṁbharā-
metat. etabhā*am[6]s ahutādo anyo vāiśvadevaṁ havir ubha-
yam saṁcaranti |*

For pāda b read annasyāgram saṁbharāmy etat. The first
word of c is probably yathābhāgam, and anye should be read for
anyo; the last pāda can stand, although Kāuś. 73. 14 has ubhaye.
It is possible that what stands here as pāda c is a corrupt
abbreviation of Kāuś. 73. 14ab.

*te samyañca [7] iha mādayantām iṣam ūrja yajamānāya
matsva me sma bhavo mā [8] śarvo vadhid grāmā vatsān kroma-
śrayo vadāṁna |*

With ūrjam pāda b might stand, being a variant of Ś. 18. 4.
4d; but Kāuś. 73. 15 has a as here, and in b yajamānā yam
icchata, which probably should be read here. In c read mo sma;
d should probably begin grāmyān vatsān, but I can get nothing
out of the rest of it.

*ye jātā ye ca garbhe[9]śv antar ariṣṭāgnes tanum ārabhantām
imā gāvo vijāvatīḥ prajāvatī [10] strīṣva saṁmano bhavantu |*

The meter would be much improved in a by ye ca jātā; in b
read ariṣṭā agnes tanvam. In c read prajāvatīḥ, and for d strīṣu
saṁmanaso bhavantu. The two hemistichs do not hang together
very well.

ā sabhāumān api prścanti devā sāmivatsa[11]*rāyūṣā sedasā saṁsrjāmi vra viyantām striyo gāvo viṣṇur yo* [12] *ryonim anu kalpayāti* |

Read: *ā sabhāumān api prēcanti devās sāmivatsarāyūṣā medasā saṁsrjāmi* | *pra viyantām striyo gāvo viṣṇur yo yonim anu kalpayāti* z 4 z

pratigrhñātīr ṛṣabhasya reta ukṣā[13]*naḍvānś carati vādyatām anu* | *preram agram na hinasti kiñ cana ya*[14]*thākāmam kṛṇuta somyam madhu* |

In a we may probably read *pratigrhñāti vṛṣabhasya*, in b *vāṣitām*. In c perhaps *preram* might stand, but *preran* would seem better.

sādhur yajñas ahutādo naya[15]*nta rāyas poṣā yajamānam sajantām* | *ni te prathām prthivī ya*[16]*ntu sindhavo yad oṣadhayo nihatām predatām irān*.

In a we may perhaps read *sādhur yajnas sa hutādo nayatu*; in b read *sacantām* (= Ś. 2. 34. 1d). In c read *prthivīm*, in d *nihatām predatām irām*.

parjanyaśya [17] *maruto dadhiyaṁsān vāta bhadram sasyam pacyatām modatām jagat*. | [18] *saptarṣayas sapta svarāṁsy eṣām sapta kṣayo śvinoḥ* |

For *dadhiyaṁsān vāta* I can suggest nothing plausible; nor for *kṣayo*, after which read 'śvinoḥ.

pañca vājā prā[f.81a1]*ṇo vyāno manākutir vāg devī devebhyo havyam vahatu prajānān*.

Read *vājāḥ* and *mana ākūtir*, with colon after *devī*; this can be read as two eight-syllable pādas. Read *prajānan*.

ye ca dr[2]*ṣṭā ye cādrṣṭāṣ krimayaṣ kīkrṣās ca ye* | *teṣām śirāṁsy asinā śchi*[3]*naḍmi yathā sāmivatsanāyūṣā medasā saṁsrjāmi* z 5 z [4] z *anu* 3 z

Read: *ye ca drṣṭā ye cādrṣṭāṣ krimayaṣ kīkṛṣās ca ye* | *teṣām śirāṁsy asinā chinadmi yathā sāmivatsarāyūṣā medasā saṁsrjāmi* z 9 z 5 z *anu* 3 z

16

[f.81a4] *dyāuś cemaṁ yajñam prthivī ca sandahātām mā*-[5] *tariśvā pavamānaṣ purastāt. tvaṣṭā vāyus saha somena vāta* i[6]*maṁ saṁ duhur ānapasphurantaḥ*

In a read sanduhātām; in d read ana°: for pāda a see TB. 3. 7. 4. 15.

gharman tvapānv amṛtasya dhārayā devebhyo [7] *havyam paride savitre | śukram devās śrutam ajantu havyam āsam juhvā*[8]*nām amṛtasya yonāu |*

In a read tapāmy, in b paridām, in c śrtam adantu, in d juhvānam. These corrections bring the stanza in accord with Vāit. 14. 1.

ud vāsayāgne śrutam akarma havyam ā roha [9] *prṣṭham amṛtasya dhāma | vanaspatayā upa barhi strṇīta vadhvā sa-*[10]*matū ghṛtavat karātha |*

Read: ud vāsayāgneś śrtam akarma havyam ā roha prṣṭham amṛtasya dhāma | vānaspatyā upa barhis strṇīta madhvā samānktha ghṛtavat karātha z 3 z

For pādas ab cf. Kāuś. 2. 37; for d cf. Kāuś. 2. 36.

yopsi yakṣmaś śamayāmi taṁ vorja gavyūti[11]*yaṁ śam anajmi yetām taṁ nam krī kṣīram avithaṁ naṣ kṛṇomy anśaṁ tayanto* [12] *piyūtham etah*

If yopsi may mean 'hurtful' it may stand; at the end of pāda a read taṁ va; for b ūrjam gavyūtiṁ sam anajmy etām. Just above taṁ, at the beginning of c, the ms. interlines a correction ktā, but I can make nothing of the first part of the pāda; read aviṣaṁ for avithaṁ. For d it seems possible to read anśaṁ dayante piyūṣam etat.

idānām pītā uta pitnyāyānām payo dhayan tv a[13]*hunīyamānaḥ | rtubhis sasyam uta klīptam astu yo gopā rakṣatu vā*[14]*yur ena |*

In a pītā seems a probable reading, and pitryānām; in b read dhayantv ahrṇīyamānāḥ; in c klīptam; at the end of d enaṁ may be possible.

pivata ghṛtam yata dhāvayed guhā yataṁ nihataṁ mānuṣeṣu [15] *viśve devā vāiśvadevasyāgnāu yathābhāgo haviṣo mādayadhvam |*

In a read pivata, and perhaps yato or yatra; with nihitaṁ pāda b would seem good: in d read yathābhāgaṁ.

yo [16] *devānām asi śreṣṭho rudras tvamticaro vṛṣā | ariṣṭa-smākaṁ vīrā me* [17] *tad astu hṛtaṁ tava |*

In b read tanticaro; in c ariṣṭā asmākaṁ; in d read hutam for hr̥tam, and unless medad can stand as the first word of d I can see nothing. Pāda a appears MŚ. 1. 3. 4. 3, and pāda b TB. 3. 3. 2. 5.

*pūrṇam ahaṁ karīṣaṇam | śatavantam sahasraṇam vi-[f.81b1]
śvebhīr agne devāir imam goṣṭhamām durha z 1 z*

Read: pūrṇam maham karīṣaṇam śatavantam sahasraṇam |
viśvebhīr agne devāir imam goṣṭhamām dṛiḥa z 8 z 1 z

This stanza as emended is not satisfactory; I have tried to bring it into the general sphere of the first six stanzas, but that may be a mistaken effort.

17

(Ś. 6. 111 with additions)

[f.81b1] *devāinasād unmadi[2]tam kṣettriyās chapathār uta
| muñcantu tasmā tvā devā unmattam rakṣa[3]sas pavī z*

For b read kṣettriyāc chapathād uta; in c tasmāt, in d pari. Our a and d are Ś. 3ab.

*munim bhavantam saryāni vāvṛto rakṣānsy aknu ulā ka-[4]
nikratī | atas tam no adhi pāhi vājinn indreṇa medī vr̥hate [5]
raṇāya |*

The first two words of a are probably sound; for the next word paryāne might be possible, followed by some form of vṛt. In b only the first and last words seem good: I can get no idea of the intent of the first two pādas.

*yathāgne devā ṛbhavo manīṣiṇom unmattam asṛjany are-[6]
nasah eva te śaktre abhayam kṛṇotu muñcasvāinaso vi nayāmi
rakṣah [7]*

In ab we may probably read manīṣiṇo 'mum unmattam asṛjann āra enasah. In c read śakro, in d nayāsi.

*yathā gāvās ca bhūmyām puruṣāśvīnya okasah yavonmattasya
te mu[8]ne śa gr̥hṇātu prthivīm anu |*

Read gāvās in a; for b the only suggestion I have is puruṣās cinvanty. In c read evon°, in d perhaps sam or sa.

*munim dādihāra prthivī munim dyāu[9]r abhi rakṣati munni-
yam hi viśvā bhūtāni munim indro adīdharat. | [10] parā rakṣa
svāmi te |*

Read: munim dādhāra prthivī munim dyāur abhi rakṣati |
munim hi viśvā bhūtāni munim indro adidharat | parā rakṣas
suvāmi te z 5 z

With the last pāda cf. Ś. 4. 13. 5d, which has yakṣmañ.

imañ me agne puruṣaṁ samugdhi yā vibho grā[11]hyā lālāpīti
| utodite kṛṇavarbhāgadheya munim mudito [12] agado yathā-
sat. |

Read: imañ me agne puruṣaṁ mumugdhi yo vibaddho grāhyā
lālāpīti | atho 'dhi te kṛṇavad bhāgadheyam anunmudito agado
yathāsat z 6 z

agniṣ te na śasayatu yat te unmana uddhṛtaṁ ju[13]homi
vidvāns te havir yathānammudito bhava |

Read: agniṣ te ni śamayatu yat te tan mana uddhṛtaṁ |
juhomi vidvāns te havir yathānunmudito bhavaḥ z 7 z

punas tvā tur apsaraṣ pu[14]nar vātaṣ punar diśaḥ punar
yamaṣ punar yamaṣya dūtās te tvā muñca[15]ntv aṇhasaḥ |
jīvātave na martave atho ariṣṭatātaye |

Read: punas tvā dur apsarasaṣ punar vātaṣ punar diśaḥ |
punar yamaṣ punar yamaṣya dūtās te tvā muñcantv aṇhasaḥ |
jīvātave na martave atho ariṣṭatātaye z 8 z 2 z

18

(Ś. 4. 13)

[f.81b15] uta de[16]vā avahitaṁ devā uddharatā punaḥ tato
manuṣyaṁ taṁ devā dāivaṣ kṛ[17]ṇuta jīvase | ā tvāgamaṁ
śaṁtātībhi atho ariṣṭatātībhiḥ [18] dakṣaṁ te bhadram āriṣaṁ
parā muvāsy ānaya tu. dvāv imāu vātāu vā[f.82a1]ta ā sindhor
ā parāvataḥ dakṣaṁ te anya ā vatu parānyo vāta yad rapaḥ | [2]
ā vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ tvam hi viśvabhe-
ṣajo [3] devānāṁ dūta iyase | trāyantām imaṁ devāṣ trayantām
maruto gaṇāiḥ [4] trāyantām viśvā bhūtāni yathāyam agado
sati | ghr̥tena dyāvā[5]pr̥thivī ghr̥tenāpas samukṣatā | ghr̥tena
muṣcasvāinaso yad ā tva [6] kṛtaṁ āhṛtaḥ ayaṁ me hasto bha-
gavattaraḥ ayaṁ me viśvabheṣajo yaṁ śi[7]vābhimarśanaḥ
hastābhyāṁ daśaśākhābhyāṁ jīhvā vātaṣ purogavī | hanāma-[8]
yatnubhyāṁ samvubhyāṁ tvā abhimarśāmasi | āpa id vā u
bheṣajīs tās te [9] kṛṇvantu bheṣajam.z 3 z

Read: uta devā avahitaṁ devā ud dharathā punaḥ | uto manu-
 ṣyaṁ taṁ devā dāivāṣ kṛnuta jīvase z 1 z ā tvāgamaṁ śāntā-
 tibhir atho ariṣṭatātibhiḥ | dakṣaṁ te bhadram ābharaṁ parā
 suvāmy anayaṁ te z 2 z dvāv imāu vātāu vāta ā sindhor ā parā-
 vataḥ | dakṣaṁ te anya ā vātu parānyo vātu yad rapaḥ z 3 z ā
 vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ | tvaṁ hi viśvabhe-
 ṣajo devānāṁ dūta iyase z 4 z trāyantām imaṁ devās trāyantām
 maruto gaṇāiḥ | trāyantām viśvā bhūtāni yathāyam agado 'sati
 z 5 z ghr̥tena dyāvāpṛthivī ghr̥tenāpas samukṣatā | ghr̥tena
 muñcasvāinaso yad ā tvā kṛtam ahr̥thāḥ z 6 z ayaṁ me hasto
 bhagavān ayaṁ me bhagavattaraḥ | ayaṁ me viśvabheṣajo 'yaṁ
 śivābhimarśanaḥ z 7 z hastābhyāṁ daśaśākhābhyāṁ jihvā vācaṣ
 purogavī | anāmaitnubhyāṁ śambhubhyāṁ tābhyāṁ tvābhi
 mṛśāmasi z 8 z āpa id vā u bheṣajīr āpo amivacātāniḥ | āpo
 viśvasya bheṣajis tās tvā kṛnvantu bheṣajam z 9 z 3 z

In 2c our ms. seems to point toward the form which most of
 the mss. of Ś have: the form given for 2d is close to the form
 in Ś, parā yakṣmaṁ suvāmi te. St. 6 has no parallel: st. 9
 varies only in pāda d from Ś. 3. 7. 5 (= Ppp. 3. 2. 7); the
 similar endings of pādas a and c account for the omission of
 b and e.

19

(Ś. 3. 30)

[f.82a9] sahr̥dayaṁ sām̐nasyam avidveṣaṁ kṛṇo[10]mi vah
 anyo nyam abhinnuta vatsaṁ jātam ivāghnyā anuvrataṣ pituṣ
 putro mātṛā [11] bhavati sunnataḥ jāyā patye madhumatīm
 vācaṁ vadatu śāntivāṁ | mā trā[12]tā bhrātaraṁ dhukṣa mā
 svasāram uta svasā | samyañcas suvratā bhūtvā vācaṁ va-[13]
 datu bhadrayā | yena devā na viyanti no ca vidviṣate mithaḥ |
 tat kṛṇvo [14] vrahma vo gr̥he saṁjñānaṁ puruṣebhyaḥ jāya-
 svṛntaś cittano mā vi yaṁṣṭas saṁnā[15]dhayantas sudhirās
 carantaḥ anyo nyasmāi valgū vadantu yaca samagrāstha sa-[16]
 dhricināṁ samānī prapā saha vo nyabhāgas samānyokte saha vo
 yuna[17]jmi samyañco gnyo sapariyatādā nābhim ivābhr̥tā |
 yena devā ha[f.82b1]viṣā yajatrāpa pāpmānam āpnuta | kro-
 dhaṁ manyum ṛtaṁ bhāgaṁ duruktam aśo[2]canam. | rejaṁ
 ni dadhmasi | sadhricināṁ nas samanasaṣ kṛṇomy ekasu[3]ni-
 ṣṭyaṁ saṁvānanena saṁhr̥da | devā yaved amṛtaṁ rakṣamāṇas
 sāyaṁ[4]prātas susamitir vo stu z 4 z

Read: sahrdayam sāmmanasyam avidveṣam kṛṇomi vah |
 anyo 'nyam abhi navata vatsam jātam ivāghnyā z 1 z anuvrataṣ
 pituṣ putro mātṛā bhavatu samyataḥ | jāyā patye madhumatīm
 vācam vadatu śantivām z 2 z mā bhrātā bhrātaram dvikṣan mā
 svasāram uta svasā | samyañcas savratā bhūtvā vācam vadata
 bhadrayā z 3 z yena devā na viyanti no ca vidviṣate mithaḥ |
 tat kṛṇmo vrahma vo gr̥he samjñānam puruṣebhyaḥ z 4 z jyāya-
 svantaś cittino mā vi yānista samrādhayantas sadhurāś carantaḥ
 | anyo 'nyasmāi valgu vadanto yāta samagrās sta sadhricīnāḥ
 z 5 z samānī prapā saha vo 'nnabhāgas samāne yoktre saha vo
 yunajmi | samyañco 'gnim saparyatārā nābhim ivābhṛtāḥ z 6 z
 yena devā haviṣā yajatrā apa pāpmānam apunata | krodham
 manyum ṛtiṁ bhaṅgam duruktam āsocanam rejmanī ni dadhmasi
 z 7 z sadhricīnān vas sāmmanasaṣ kṛṇomy ekaśnuṣṭin samvana-
 nena sahrdaḥ | devā ived amṛtaṁ rakṣamānāṣ sāyam-prātas
 susamitir vo 'stu z 8 z 4 z

The ms. corrects dhuksa in 3a to kṣudha.

The variants from Ś are slight. In 5d three syllables are
 needed; samantāḥ, or samānāḥ, would fit in nicely and might
 easily have dropped before samānī. In 6d Ś has ivābhitaḥ. St.
 7 is new; in pāda c ṛtaimbhāgam, as given in the ms., seems out
 of harmony with the context.

20

[f.82b4] *paro paraś ca parastan ma parasta[5]ram agnir
 vātasya dhrājyāpardhādhe aham tām |*

The first pāda seems to be defective; it seems to end 'paraś
 ca: for b I incline to read paras tardāḥ paraś caran. For cd
 read agner vātasya dhrājyāpa bādhe aham tām; cf. Ś. 3. 1. 5b.

*udakasyedam enam vānta[6]syedam nibhañjanam | agnen
 namasyāyam panthā neha tandāyanam tavā z z [7]*

In a read ayanam, for b vāntasyedam nibhañjanam. In c a
 possible reading is agner namasyā°; in d read tandāyanam
 tava.

*pari tvā kṛṣṇavartmani agnir dhūmanārciṣā | sa tvan tardhā
 paraś carā[8]nyata dhy ahvanī*

In a read °vartane, in b dhūminārciṣat: in c sa tvam tarda;
 the sign transliterated hva in the last word is not clear, and I
 suggest carānyato 'dhi hr̥ṇiḥ as a possible but doubtful reading.

*yavā etan māsureṣitās ca ye | sarvāns tān vrahma[9]ṇā vayan
śalabhān jambhayāmasi |*

In the first two words we seem to have what represents pāda a, with some mention of barley; the next pāda might be māsara eṣitās ca ye; the rest is correct. I take śalabha to mean an insect of the grasshopper sort.

*śalabhasya śalabhyas tandasyo[10]tpatattriṇaḥ z agnir vāta-
sya nrājyāpi nipyāmy āsam |*

In a read śalabhyās, for b tardasyotpatattriṇaḥ: pāda c as in st. 1, and for d °āpi nahyāmy āsyam (= Ś. 7. 70. 4b, 5b).

*yadīda [11] gavi bheṣajam viśvād rpāt samābhṛtam | ākhor
ghuṇasya tandasya [12] teṣā snāvnāpi nahyataḥ*

In a read yadīdam; in b riphāt is the simplest correction but an ablative would seem better. In c read tardasya, and for d teṣām snāvnāpi nahyata.

*trṣṭā tvam asi gandhena oṣadhir guṇaja[13]mbhinī | ākhor
ghuṇasya jātāni | tāni jambhaya tejasā*

The kh in ākhor is imperfect. In ab read gandhenāuṣadhir ghuṇa°; remove the colon after jātāni.

*tūlam [14] tandas trṇasyāttu mūlam ākhur dhiyeṣitaḥ | atho
vrkṣasya phalgū [15] yad a ghuṇā yantu sāyavam.z 5 z anu
4 z*

Read: tūlam tardas trṇasyāttu mūlam ākhur †dhiyeṣitaḥ | atho vrkṣasya phalgu yad ā ghuṇā yantu sayavam z 8 z 5 z anu 4 z

Although many details are very uncertain here, the sphere is clearly that of Ś. 6. 50.

21

(cf. Ś. 5. 22 passim)

[f.82b16] *dyāus ca dhāṣ pitā prthivī ca mātā cāgniś ca nṛcaṣā
jātave[17]dāh | te takmānam adharāñcam nyañcam daśāham
namasyan tvaradhi dūra[f.83a1]m asmat.*

This seems to be clear except toward the end; the simplest correction would be namasyan tvarāti, but it is very possible that a verb form is concealed in daśāham and that namasyan is an adjective.

*takmann iyaṁ te kṣettrabhāgam apābhajāṁ prthivyāḥ pūrve
ardhe ati[2]hāya tim ati no kinasvid grāhiṣ kṛtvā grheṣv iti
kilā suśiṣṇaḥ [3]*

The only suggestions I can make are iyaṁ for iyaṁ, and kṣettrabhāgam apabhajan; in the rest the word division is not certain.

*takmaṁ parvatā ime himavantas somaprṣṭhāḥ vātaṁ jūtaṁ
bhiṣāja no a[4]kraṇ naśyeto marajānñ abhi |*

Read takman, vātajūtaṁ bhiṣajaṁ no akraṇ, and marajān. This is probably intended to be metrical. Pāda d seems to be of similar intent to Ś. 5. 22. 7a.

*na tvā striyaṣ kāmāyante na pumsānsaṣ katime [5] cana | neha
takma kāmāloro titaro mahān.*

Read pumānsaṣ and we have two readable pādas: next takmā seems probable and perhaps kāmalo; for the last pāda 'ravati taro mahān might seem possible, but it does not give any very good meaning.

*mā no hiṁsin mahato mā [6] hiṁsīr mahyas tvaṁ kumārān
babhro mā hiṁsin mā no hiṁsiṣ kumārīha [7]*

In a read hiṁsīr, in b perhaps mahīyas; in c hiṁsīr, and in d perhaps kumārīr iha. Cf. Ś. 11. 2. 29.

*yaḥ sākam utpādayasi balāsaṁ kāsam anvṛjaṁ bhīmas te
takman hē[8]tayaṣ tābhīsa sa pari vṛndhi nā |*

In b read balāsaṁ and perhaps anvṛjum, for which Ś. has udyugam. In c bhīmāsa, in d naḥ; Ś. has tābhīsa sma in d.

*anyakṣettreṇa ramate sahasrākṣo [9] martyaḥ abhūti prā-
rthas takmatmāu no mṛḍāyīṣyati*

Read: anyakṣetre na ramate sahasrākṣo 'martyaḥ | abhūd u prārthas takmā ttmāu no mṛḍāyīṣyati z 7 z

In d perhaps we may read tmanāṁ no.

*takman na bhahiyā[10]śvā na gāvo neha te ca grhā | śataṁna-
rasya muṣṭihā punar gaścha mahā[11]vṛṣām . z 1 z*

Read: takman na bheyā aśvā na gāvo neha te ca grhāḥ | śakaṁ bharasya muṣṭihā punar gaccha mahāvṛṣān z 8 z 1 z

The reading suggested in a is barely probable: in pādas cd I have followed Ś, which however has etu in d.

22

[f.83a11] *yo hemantaṁ śāpayatho balenārvāg de*[12] *vety uda*
ye paro divaḥ bhavārudrayos sumati vṛṇīmahe anyatrā[13] *ssad*
aghahaviṣyā vy etu | yo dyām ā tanotu yo ntarikṣaṁ stabhrāty
ojaso [14] *jāyamānaḥ tasmāi rudrāya haviṣā vidhemānyatrā-*
smad aghaha[15] *viṣā vy etu z yayo rodhān nāpapadyate kiṁ*
canāntar deveṣūta mānu[16] *ṣeṣu | tābhyām rudrābhyām haviṣā*
vidhemānyatrāssad aghahaviṣā vy e[17] *tu | yāv āisāte paśūnām*
pārthivānām catuṣpadām uta vā ye dvi[18] *pādaḥ | tābhyām*
rudrābhyām haviṣā vidhemānyatrāssad aghahavi[f.83b1] *ṣā vy*
etu z z om anyatrāssad aghahaviṣā vy etu z yasya pratihitā [2]
yā ssa vyañjantu yāranyāṣ paśava uta grāmyāsaḥ | tasmāi
rudrāya ha[3] *viṣā vidhemānyatrāssad aghahaviṣā vy etu | yassād*
oṣṭayo ba[4] *bhrīyamānā yantismān rakṣāso na yujanti viṣve |*
tasmāi rudrāya [5] *haviṣā vidhemānyatrāsmad aghahaviṣā vy*
etu yaḥ parvatān nyana dadhe [6] *tī vidvān yo bhūtāni kalpa-*
yasi prajāgan. | tasmāi rudrāya havi[7] *ṣā vidhemānyatrāssad*
aghahaviṣā vy etu z yāv āisāno carato dvi[8] *pado yaś catuṣpadaḥ*
yā ugro kṣipradhanvānāu tābhyām rudrābhyām ha[9] *viṣā vidhe-*
mānyatrasmād aghahaviṣā vy etu | punaś cakṣuṣ punaś prā-[10]
ṇam punar āyur dhehi no jātavedaḥ rudra jalāṣabheṣaja
vidvā[11] *ndvastenā haviṣā vidhemānyatrāssad aghahaviṣā vy*
etu z 2 z

Read: *yāu hemantaṁ śāpayatho balenārvāg diva ety uta yo*
paro divaḥ | bhavārudrayos sumatiṁ vṛṇīmahe anyatrāsmad
aghaviṣā vy etu z 1 z yo dyām ā tanoti yo 'ntarikṣaṁ stabhnāty
ojaso jāyamānaḥ | tasmāi rudrāya haviṣā vidhemānyatrāsmad
 ° ° z 2 z *yayo rodhān nāpapadyate kiṁ canāntar deveṣūta*
mānuṣeṣu | tābhyām rudrābhyām ° ° ° z 3 z *yāv isāte*
paśūnām pārthivānām catuṣpadām uta vā ye dvipādaḥ | tābhyām
rudrābhyām ° ° ° z 4 z *yasya pratihitā yās sma vyañjanti*
yasyāranyāṣ paśava uta grāmyāsaḥ | tasmāi rudrāya ° ° °
 z 5 z *yasmād ṛṣṭayo bebhriyamānā yanty asmān rakṣaso na*
yucchanti viṣve | tasmāi rudrāya ° ° ° z 6 z *yaḥ parvatān*
vanā dadhiṣe vidvān yo bhūtāni kalpayasi prajānan | tasmāi
rudrāya ° ° ° z 7 z *yāv isānāu carato dvipado yā catuṣpado*
yā ugrāu kṣipradhanvānāu | tābhyām rudrābhyām ° ° °
 z 8 z *punaś cakṣuṣ punaś prāṇam punar āyur dhehi no jātavedaḥ*
| rudra jalāṣabheṣaja †vidvān dvastenā† haviṣā vidhemānyatrā-
smad aghaviṣā vy etu z 9 z 2 z

Opposite f.83a l.13 in the right margin is *nyoja*, which seems to indicate *stabhrān yojaso* for the end of that line.

In §. 6. 93. 2d we find *anyatrāsmad aghaviṣā nayantu*, where *aghaviṣā* is acc. pl. fem., probably agreeing with an omitted *iṣuṣ*. In 3a I take *rodhān* as abl. case, probably meaning 'arrow.' Pāda 4b appeared in this same form in Ppp. 3. 32. 2b. At the beginning of 5b *yasya* seems necessary; but cf. KS. 30. 8a, 9. In 6a *ṛṣṭayo* is a conjecture based largely on the context, as is *vanā* in 7a. Pāda 9a = Ppp. 3. 17. 3a. In §. 2. 27. 6a we find *rudra jalāṣabheṣaja*; I feel sure that there is corruption in *vidvān dvastenā*, but I can make no suggestion.

23

(§. 4. 17)

[f.83b12] *iśānan tvā bheṣajānām vijeṣāgrṇīmahe cakre sahasra-
vī[13]ryam sahasvān oṣadhe tvam | satyajitam śapathayāvanī-
yam sahasā[14]nām punaścarām sarvā samahavy oṣadhī rto mā
pārayān iti | yā [15] sisāpa śapanena yā vāgha mūram ādadhe
| yā vā rathasya prā[16]sārehya togham utva saḥ | pratīcīna-
phalā ity ekā yaś ca bhrātu[17]rviśvapati yaś ca jānuś śapati
naḥ vrahmā yaṁ manvataś capāt sarvaṁ [18] tam no adhaspa-
dam yām te cakrur āme pātre yām sūtre nīllohite | [f.84a1]
yāmme mānse kṛtyām yām cakras tvayām kṛtyākṛto jahi |
dussvapnyam du[2]rjīvataṁ rakṣo bhyom arāyya | durvācas
sarvaṁ durbhūtaṁ tam ito nāśayā[3]masi | kṣudhāmāram tṛṣṇā-
māram aghotām anupaśyatām | apāmā[4]rga tvayā vayam
sarvaṁ tad api sṛjumahe z 3 z*

Read: *iśānām tvā bheṣajānām vijeṣa ā grṇīmahe | cakre
sahasravīryam sahasyām oṣadhe tvām z 1 z satyajitam śapatha-
yāvanīm sahamānām punaścarām | sarvāḥ samahvy oṣadhīr ito
mā pārayān iti z 2 z yā śāsāpa śapanena yā vāgham mūram
ādadhe | yā vā rasasya prāsārebhe tokam attu sā z 3 z pratīcīna-
phalo hi tvam apāmārgo babhūvitha | sarvān mac chapathān
adhi variyo yāvayās tvam z 4 z yac ca bhrātṛvyaś śapati yac ca
januś śapati naḥ | vrahmā yaṁ manyutaś śapāt sarvaṁ tad no
adhaspadam z 5 z yām te cakrur āme pātre yām sūtre nīllohite
| āme mānse kṛtyām yām cakrus tvayā kṛtyākṛto jahi z 6 z
dussvapnyam durjīvataṁ rakṣo 'bhvam arāyyaḥ | durvācas
sarvaṁ durbhūtaṁ tam ito nāśayāmasi z 7 z kṣudhāmāram*

tr̥ṣṇāmāram agotām anapatyatām | apāmārga tvayā vyaṃ
sarvaṃ tad apa mṛjmahe z 8 z 3 z

The reading of the ms. in 1d might be defended if the apāmārga is understood as the plant addressed; to emend as above does not make much improvement. In 3cd prāśāyārebhe might be a better reading. Our st. 4 appeared previously Ppp. 2. 26. 4: our st. 5 is a variant of Ś. 2. 7. 2. At the end of 8b our ms. offers nothing decisively helpful; it does seem to offer a basis for the reading suggested.

24

(Ś. 4. 18)

[f.84a4] *samā bhūmi*[5] *sūryenāhnā rātrī samāvati kṛnomi*
satyam ūtaye rasās santu [6] *kṛtvārī | yo devaṣ kṛtyo kṛtyā harād*
aviduṣo gr̥haṃ | vatso dhārur i[7] *va mātaraṃ tvaṃ pratyag*
upapadyatām | āmā kṛtvā pāpmānaṃ yas tvayānna [8] *jighā-*
ṇsati | asmādashasyām jagadhārayām bahulāṣ phaṭi [9] *kari-*
kratuḥ sahasradhāmaṃ viśākhān vyagrīvān śāya tvaṃ prati [10]
sma cakṛṣe kṛtyām priyām priyāvaśe hara | yām cakāra na
śa[11] *śākha śāśre pādamaṃ aṅgulim | cakāra bhadram asmabhyam*
abhagā [12] *bhagavadbhyaḥ anayāhaṣ oṣadhyā sarvā kṛtyāyād*
aviduṣo [13] *gr̥haṃ | yām kṣetre cakur yām gobhyo yām vā te*
puruṣebhyaḥ | apāmā[14] *rgo pa mā iṣṭu pa kṣettriyaṃ śapathaś*
ca mat. | apāhyātudhānyo [15] *n upa sarvā arāyya apāmārga*
pra jayā tvaṃ yyā ati sṛjasva [16] *naḥ z 4 z*

Read: *samā bhūmis sūryenāhnā rātrī samāvati | kṛnomi*
satyam ūtaye 'rasās santu *kṛtvārī* z 1 z *yo devaṣ kṛtyām kṛtvā*
harād aviduṣo gr̥haṃ | vatso dhārur iva mātaraṃ taṃ pratyag
upa padyatām z 2 z *āmā kṛtvā pāpmānaṃ yas tayānyaṃ jighā-*
ṇsati | asmānas tasyām †jagadhārayām bahulāṣ phaṭ karikratu
z 3 z sahasradhāmaṃ viśākhān vigrīvān śāyaya tvaṃ | prati sma
cakruṣe kṛtyām priyām priyāvate hara z 4 z *yām cakāra na*
śāśāka śāśre pādamaṃ aṅgulim | cakāra bhadram asmabhyam
abhago bhagavadbhyaḥ z 5 z *anayāham oṣadhyā sarvā kṛtyā*
adoduṣam | yām kṣetre cakrur yām gobhyo yām vā te puruṣe-
bhyaḥ z 6 z *apāmārgo* 'pa mārṣtu *kṣettriyaṃ śapathaś ca yaḥ |*
apāha yātudhānir *apa sarvā arāyyaḥ* z 7 z *apamṛjya yātudhānān*
apa sarvā arāyyaḥ | apāmārga pra jayā tvaṃ arāyyo ati sṛjasva
naḥ z 8 z 4 z

In the right margin opposite l. 9 stands *sadvaṃ*, and opposite l. 10 is *raṇā*.

In 3b the reading is hardly as good as that of Ś, which has *tenā°*: in 3c it seems highly probable that we have a corruption of the reading of Ś, *dagdhāyām*. Our st. 5 is almost identical with Ś. 5. 31. 11. I am confident that *adoduṣam* is the Ppp. reading in 6b, and that somehow a copyist's reminiscence of 2b has interfered. In 7b I have restored the reading of Ś, but *śapathāṇś ca mat* would be possible. I have ventured to restore the first hemistich of st. 8 from Ś for the identity of 7d and 8b would easily cause its omission.

25

(Ś. 4. 19)

[f.84a16] *uta evāsy abandhukṛd utāyesya nra jā[17]mita |*
uto kṛtyākṛtaṣ prajāmn abhras ivā śchinda vārṣikam vra-[18]
hmaṇena pariṣukto si kaṇvena nārṣadena | senevāiṣi tviṣi-[19]
matī na tatra bhayam astu yatra prāpnohy oṣadhe | agrehy
oṣadhīnām [f.84b1] jyotiṣevāpidhīpayam | uta pākasya trātāsy
uta hantāsu rakṣasaḥ [2] yad adho davāssurāṇs tvayāgre nir
akṛṇvataḥ tasmād adhi tvam oṣadhe [3] apāmārgo ajāyata z om
apāmārgo ajāyata | vibīndatī [4] śataśākhā vibīnda nāma te pitā
| pratyag vibhītam tvam yo asmān a[5]bhīdāsati | asada bhūmyā
samabhavat ta dyām eti vr̥hatvacāḥ u[6]dī tvaco vyadhūmayat
pratyak kartāram ṛschatu | pratyam hiṃ sambabhūyatha [7]
pratiṣṭinaphalas tvam pratiṣ kṛtyākṛtyā amuṃ kṛtyākṛtām jahi
| [8] śatena mā pari pāhi sahasreṇābhi rakṣa maṃ indras te
vī[9]rudhām pata bhadrojmanam ādadhuḥ z 5 z anu z 5 z [10]
zz zz

Read: *utāivāsy abandhukṛd utāivāsi nu jāmitā | uto kṛtyā-*
kṛtaṣ prajāṃ abhram ivā chindhi vārṣikam z 1 z vr̥hamaṇena
prayukto 'si kaṇvena nārṣadena | senevāiṣi tviṣīmatī na tatra
bhayam astu yatra prāpnoṣy oṣadhe z 2 z agra ehy oṣadhīnām
jyotiṣevābhīdīpayan | uta pākasya trātāsy uta hantāsi rakṣasaḥ
z 3 z yad ado devā asurāṇs tvayāgre nirakṛṇvata | tasmād adhi
tvam oṣadhe apāmārgo ajāyathāḥ z 4 z vibhīndatī śataśākhā
vibhīndan nāma te pitā | pratyag vibhīndhi tvam tam yo asmān
abhidāsati z 5 z asad bhūmyās samabhavat tad dyām eti vr̥ha-
dvyacāḥ | tad vāi tato vidhūpāyat pratyak kartāram ṛchatu

z 6 z pratyāñ hi sambabhūvitha prācīnaphalas tvam | prācīṣ
kr̥tyā ākr̥tyāmuñ kr̥tyākṛtañ jahi z 7 z śatena mā pari pāhi
sahasrenābhi rakṣa mām | indras te vīrudhām pate bhadra
ojmānam ā dadhat z 8 z 5 z anu 5 z

In st. 1b jāmītā seems possible, though jāmātā might be better in some ways; Ś has jāmikṛt. On prayukto in 2a see Whitney's Translation. In 6c vṛhadvyacaḥ is surely the reading for Ppp.; and in 6c the most plausible course is to follow Ś (as I have done). In 8cd it is entirely possible that our ms. has merely a corruption of the Ś reading, pata ugra. With 7cd cf. Ś. 10. 1. 6cd and Ppp. 1. 47. 3 cd.

26

[f.84b10] *rā dyāvāpr̥thivī śchintāñ mūlam atho śiraḥ viśchi-*
[11]*tya sadyatas pr̥sthās tāñ kaṇvāthām adhaspadañ |*

In a read arātyā, in b chinttañ: in c vichidya, probably madhyatas, and perhaps pr̥sthīs rather than pr̥sthā; in d kṛṇvāthām.

idañ śṛṇu jā[12]tavedo yaḍ amuṣyād vaco mama | rātyāt
sarvam iṣyat pr̥ṣṇīd vr̥ha[13]tam aśvināñ |

In b read amuṣṇād, in c arātyās and perhaps iṣaṁ yat: in d aśvinā, and possibly pr̥ṣṭīr, although pr̥ṣṇad would also seem possible.

yā svapne yā carati dorbhūtvā janāñ anu | rā[14]tim indra
tvam jahi tvām agnir iva sādaha |

In a read ca carati, in b dāurbhūtyā, in c arātim, in d tāñ and sañdaha.

śreṣṭho me rājā va[15]runo hañ satyena gacchatu | rātyaṁ
hutvā santokām ugro devo [16] bhi dāsatu |

In b instead of hañ we might read 'yañ: in c read arātim hatvā sañtokām, in d 'bhi.

jyeṣṭhā ca yā sinīvālī sapta tisro ty āyā [17] rātim viśvā
bhūtāñi ghnantu dāsīs ivāgamī

In b read 'bhy āyan, in c arātim, in d dāsīm ivāgamīm.

somo rā[18]joṣadhībhis sūryācandramasā ubhā | rātyaṁ sarve
gandha [f.86a1]rvā ghañtv apsarasāś ca yaḥ |

In a read *rājāuṣ°*, in c arātiṁ, in d ghnantv and yāh.

bhavo rājā bhavāśarvāv indro vāyur vṛhaspatiḥ tvaṣṭā me [2]
dhyakṣaṣ pūṣa te rātiṁ ghnantu suvrata |

Read 'dhyakṣaṣ pūṣā in c, 'rātiṁ and suvrataḥ in d.

ye ca devā bhūmicarā ye cāmī divy ā [3] *sate ye ntarikṣa syete*
te rātiyaṁ ghnantu suvrata |

In pāda c the only suggestion I have is ye 'ntārikṣa āsyante which does not seem satisfactory: in d read as in the preceding stanza.

yā ceṣitāsuraṁ devebhir i [4] *ṣitā ca yā* | *atho yā manyor jāyate*
rātrīṁ harmi vrahmaṇā z 1 z

Read: *yā ceṣitāsuraṁ devebhir iṣitā ca yā* | *atho yā manyor jāyate* 'rātiṁ harmi vrahmaṇā z 9 z 1 z.

27

[f.86a5] *tarir me aditsadam mahad yakṣaṁ vṛhad vapuḥ*
viśvāir devāir nirrtis tanāyu [6] *jā maram mṛtyor ha jāyate* |

Pāda b seems good as given, mahad yakṣaṁ vṛhad vapuḥ; pāda a lacks one syllable, and otherwise it is wholly unclear to me: the first three words of c are good, but I can make nothing of the syllables tanāyujā; the rest seems possible as it stands, but maro might be a better reading.

amum srṣṭitsāt patho vadadahim vāi rājanta [7] *m ojasā* |
āyuṁśchati gutsam atigmam andayavṇiklīdvirmum ojasā |

In a possibly amum srṣṭecchāt is intended, but for the rest of the hemistich I see nothing. In c perhaps āyuṁjati may be read, which would give a fair pāda: after that I see nothing.

yā [8] *vatī dyāvāprthivī varimṇā yāvad vā sapta sindhavo*
mahitvā tāvatī nī [9] *rrtir viśvavārā viśvasya yā jāyamānasya*
devā |

Read: *yāvatī dyāvāprthivī varimṇā yāvad vā sapta sindhavo*
mahitvā | *tāvatī nirrtir viśvavārā viśvasya yā jāyamānasya veda*
z 3 z

With pādas ab cf. Ś. 4. 6. 2ab (= Ppp. 5. 8. 1): for pād cf. st. 5.

*viśvasya jāyamānasya de[10]vi puṣṭy asya vāpuṣṭipati tva-
bhūyatha | namo stu te nirṛte mātmmasmān parā[11]bhajenā-
param hātayāsi |*

In b I would read puṣṭasya vā puṣṭipatir babbhūvitha: in c read 'stu; mātmmasmān ought to mean something like 'do not harm,' but I cannot solve it; for d a possible reading is parabhajenā-param hātayāsi.

*devīm ahaṁ nirṛtir vardhamānaṣ piteva putram va[12]sate
vacobhiḥ | viśvasyāi jāyamānasya devī śiraś-śiraṣ pradīśoro
nudasthe*

For this stanza cf. TS. 4. 2. 5. 4; with nirṛtiṁ pāda a may stand tho TS. has vandamānaṣ; pāda b seems good but TS. has dasaye and KS. damaye. In c read viśvasya yā, and probably devī; but cf. st. 3. In d I would suggest prati sūro 'nu caṣṭe; TS. has sūri vi.

*a[13]panvantam ayajamānam iścha tena sebhyām taskara-
syānu śikṣa svapantam iścha sā tayī[14]bhyām namo stu te nirṛte
ahaṁ kṛṇomi |*

Read: apanvantam ayajamānam iccha stenasyetyām taskara-syānu śikṣa | svapantam iccha sā ta ityā namas tu te nirṛte ahaṁ kṛṇomi z 6 z

This stanza also appears TS. 4. 2. 5. 4; there and in other places asunvantam stands in a, and if apanvantam (from pan) is not good, we must restore that here.

*amunvakā nirṛtis saṁjagatsun nāsyā[15]ṣ pitā vidyate nota
mātā | madhyāś cha srāmanu jighāsi sa[16]rvaṁ na devānām
sūryam samāpa |*

In a read asunvakā and saṁjighatsur; perhaps for c we might read madhyāt sā srāmam no jighānsus sarvaṁ: pāda d lacks one or more syllables, and I think it probable that sūriṁ should stand for sūryam; possibly samāpa can stand, but I cannot fit this pāda into the rest successfully.

*yad asya pāre tamasaś śukraṁ jyo[17]tir ajāyata | sa naṣ
parṣad ati dviṣo gne vāiśvānara dyumat.z 2 z*

Read: yad asya pāre tamasaś śukraṁ jyotir ajāyata | sa naṣ parṣad ati dviṣo 'gne vāiśvānara dyumat z 8 z 2 z

This appears TS. 4. 2. 5. 2, and we may also compare Ś. 6. 34. 5.

28

(cf. Vāit. 10. 17)

[f.86a18] *pramucyamāno bhuvanasya gopa paśun no tra prati bhāgam etu | agnir yajñam trivṛtaṁ [f.86b1] saptatantum devaṁ devebhyo havyaṁ vahatu prajānan. z yū te daṁṣṭrā sudhayāu ropayisṇū [2] jihvayete dakṣiṇā saṁ ca paśyata | anāṣṭraṁ naṣ pitaras tat kṛnotu yūpe [3] baddhaṁ pra vi mucyamā yad annam aklistvas tam avi juṣṭaḥ parehir indrasya goṣṭha[4]m api dhāva vidvān. | dhīrāmas tvā kavayas saṁsrjandv iṣam ūrjam yajamā[5]nāya matsataḥ ṛṣibhiḥ tvā saptabhir attrināham pratigrhṇāmi bhuvane syone | [6] jamadagniḥ kaśyapas svādv etad bharadvājo madhv annam kṛnotu z pratigrahitre go[7]tamo vasiṣṭho viśvāmittro dadarśe śarma yaśchāt. | yan no agram haviṭha jagāmā[8]nvasya putram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniḥ tad dhotā su[9]hataṁ kṛnotu | yad ājyam prati jagrāha yañś ca vrihan ajam candreṇa saha ya[10]j jaghāma | vrhaspatir haviṣo no vidhartā mā no hiṁsīt saha go aśvo viṣā [11] ca | agnir nayatu pratigrhṇātu vidvān vrhaspatih praty etu prajānan. indro [12] marutvān suhataṁ kṛnotv avāikṣavañnam anamīvo stu | yan no dudur varām akṣitīm [13] vasu yad vā dālpam upanenena nas saha | yad dhāvyetaṁ saha vṛṣṭanotā agni[14]ḥ tad dhotā suhataṁ kṛnotu | yan naṣ śālām viśvabhogām imām dadur grham vā yo[15]ktram saha kṛtyota yad vāharam upanāyena devā | agniḥ tad dho suhataṁ kṛnotu z [16] z 3 z*

Read: *pramucyamāno bhuvanasya gopa paśur no 'tra prati bhāgam etu | agnir yajñam trivṛtaṁ saptatantum devo devebhyo havyaṁ vahatu prajānan z 1 z yāu te daṁṣṭrā sudihāu ropayisṇū jihmāyete dakṣiṇā saṁ ca paśyataḥ | anāṣṭraṁ naṣ pitaras tat kṛnota yūpe baddhaṁ pra vi mucyamā yad annam z 2 z akliṣṭas tvam abhi juṣṭas parehīndrasya goṣṭham api dhāva vidvān | dhīrāsas tvā kavayas saṁsrjantv iṣam ūrjam yajamānāya matsataḥ z 3 z ṛṣibhiḥ tvā saptabhir atrināham pratigrhṇāmi bhuvane syone | jamadagniḥ kaśyapas svādv etad bharadvājo madhv annam kṛnotu | pratigrahitre gotamo vasiṣṭho viśvāmitro dadarśe śarma yacchāt z 4 z yan no agram haviṣa ājagāmānnasya pātram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniḥ tad dhotā suhataṁ kṛnotu z 5 z yad ājyam prati jagrāha yañś ca vrihin ajam candreṇa saha yaj jagāma | vrhaspatir haviṣo no vidhartā*

mā no hiṁsīt †saha go aśvo viṣā ca z 6 z agnir nayatu prati-grhṇātu vidvān vṛhaspatīḥ praty etu prajānan | indro marutvān suhutaṁ kṛṇotv avekṣyānam anamīvo 'stu z 7 z yan no dadur varām akṣitīm vasu yad vā kalpam †upanenena nas saha | yad vāvayatvaṁ †sahavrṣṭanotā agniṣ †ad dhotā suhutaṁ kṛṇotu z 8 z yan naś śālām viśvabhogām imām dadur grhaṁ vā yoktraṁ saha kṛtyota | yad vāharan upanāyena devā agniṣ †ad dhotā suhutaṁ kṛṇotu z 9 z 3 z

The arrangement of st. 4 is open to doubt, and its first two pādas might perhaps better be taken with st. 3 except that Vāit. shows no trace of them; the rest of st. 4 has appeared Ppp. 2. 28. 4, a hymn which has part of Ś. 6. 71: in Ppp. 2. 28. 4a svādv should be read. In 6d a possible reading would be hiṁsīd mā gāur. In 8c avyayatvam is given to match its equivalent akṣitim; but 8a would seem better if we read varam akṣitaṁ vasu.

29

[f.86b16] *sūryavarca iti yat suśravāhaṁ yena prajā jyotira-grās cara*[17]*nti some varco yad goṣu varco mayi devā rāṣṭra-bhṛtas tad akram.z*

In a read yac śuśrāvāhaṁ, in d akran: pāda c lacks at least one syllable, and it would be helped by the insertion of yat before some.

yajñe varco [18] *marutoś cad adṛhaṁ vāyuḥ paśūn prjāt saṁ bhagena gandharvāṇām apsarasāṁ* [f.85a1] *yad asmāi*

In a it is possible to read maruto yad adṛhaṁ, in b I would read aprīcat for prjāt: at the end of c it seems necessary to read yad varco; for pāda d mayi ° ° ° .

yajñe varco yajamāne ca varco yad ābhiṣikte rājani yaś ca varcaḥ surā[2]*yām varco dhi yat.* |

In b read abhiṣikte rājani yac; in c I can only suggest 'dhi yad as indicated in the transliteration; supply pāda d as in st. 1.

rathe varca rathavāhane ca varco iṣudhāu varcaṣ kavaca eva[3]*rcaḥ aśveṣu varcā z*

At the end of a read varca and after rathe read varcā. The ms. probably intends pāda c to be completed so as to read aśveṣu varca 'dhi yad, followed by mayi ° ° ° .

sabhāyām varcas sumityām ca varco vadhvām varca uta varco vare[4]ṣu | dakṣiṇāyām varco dhi yat.

Read: *sabhāyām varcas samityām ca varco vadhvām varca uta varco vareṣu | dakṣiṇāyām varco 'dhi yad mayi ° ° ° z 5 z*

sinhe varcā uta varco vyāghre vṛke varco madhvā[5]re ca varcaḥ | śayane varcaḥ patunām yad vabhūva mayi |

In a read *varca uta*; in b it would seem that *madhvāre* is a fourth animal, but I cannot do anything with it on that basis, and have thought it possible to read *vṛkṣe* and *madhvāmre*. In c *śayane* seems good, but *patunām* (or *pattanām*) I cannot solve; *paṭunām* does not seem very good; read *babhūva* in c, and for d *mayi ° ° °*

hiraṇyavarcasas uta ha[6]stivarcasam saṅgramam yad yat. jighāṇ varca āhuḥ kṛṣyām kṣettrarṣayo nvānadhur ma[7]yi | devā rāṣṭrabhṛtas tad akran.

In a read *°varcasam uta*; in b *saṅgrāmaṁ* is clear and I think we should read *yad yad* rather than *yudhyat*, but for *jighāṇ* I have no suggestion although it is clearly from *han*. In c read *kṣetra ṛṣayo 'nvānṛdhur*, and for d *mayi ° ° °*

mayi varco mayi sruvo mayi dyumnām mayi tvi[8]ṣiḥ adhaspadaṁ pṛdanyavo haṁ bhūyāsam uttamah z 4 z

Read: *mayi varco mayi śravo mayi dyumnām mayi tviṣiḥ | adhaspadaṁ pṛtanyavo 'haṁ bhūyāsam uttamah z 8 z 4 z*

30

(Ś. 3. 24)

[f.85a8] *payasvatī[9]r oṣadayaṣ payasvān māmakaṁ vacaḥ atho payasvatām paya ā harāmi saha[10]rāmi sahasrasā ahaṁ veda yathā payas cakāra dhānyam bahuḥ sambhṛtvā nāpa [11]yo vedas ta vaṁ yajāmahe sarvasyāyaścāno gṛhe | yathā dyāus ca pṛthivī ca ta[12]sthatu varuṇāya kaṁ | evaṁ sphāti ni tanosi mayāreṣu khaleṣu ca | yathā rū[13]paś catadhāras sahasradhāro akṣataḥ evā me astu dhānyam sahasradhāram akṣataṁ [14]śatahasta samāharaḥ sahasrāiva saṁgiraḥ yatheya sphātir āyasi kṛtaśca kā[15]ryasya ca | imā yāṣ pañca pradīso mānavāṣ pañca gr̥ṣṭayaḥ sarvāś sambhūr ma[16]yobhuvo vṛse śapaṁ nadir ive | iha sphātīm sam ā vṛhāṇ iha sphātir oṣadhīnām [17] devānām*

uta saṅgama ihāivāśvinorasto dvāparasyoruta z tisro mātṛā
ga[18]ndharvānām catasro gr̥hapatnyāḥ tāsām yā sphātivartamā
tayā tvābhi sarśāma[19]si | jyeṣṭhasya tvāṅgirasya hastābhyām
ā rabhāmahe | yathāsad bahudhānyam a[f.85b1]yakṣmam bahu-
pūruṣam.z 5 z anu 6 z

Read: payasvatīr oṣadhayaṣ payasvan māmakaṁ vacaḥ | atho
payasvatām paya ā harāmi sahasraśaḥ z 1 z ahaṁ veda yathā
payaś cakāra dhānyam bahu | sambhṛtvā nāma yo devas taṁ
vayaṁ yajāmahe sarvasyāyajvano gr̥he z 2 z yathā dyāus ca
pr̥thivī ca tasthatur varuṇāya kam | evaṁ sphātiṁ ni tanoṣi
mathaneṣu khaleṣu ca z 3 z yathā rūpaś śatadhāras sahasradhāro
akṣataḥ | evā me astu dhānyam sahasradhāram akṣatam z 4 z
śatahasta samāharaḥ sahasrāiva saṁkiraḥ | yatheyam sphātir
āyasi kṛtasya kāryasya ca z 5 z imā yāṣ pañca pradiśo mānaviṣ
pañca kṛṣṭayaḥ | sarvāś śambhūr mayobhuvo vṛṣṭe śāpaṁ nādīr
iveha sphātiṁ sam ā vahān z 6 z iha sphātir oṣadhiṇām devānām
uta saṅgamā | ṭihāivāśvinorasto dvāparasyorutaḥ z 7 z tisro
mātṛā gandharvānām catasro gr̥hapatnyāḥ | tāsām yā sphāti-
vartamā tayā tvābhi mṛśāmasi z 8 z jyeṣṭhasya tvāṅgirasya hastā-
bhyām ā rabhāmahe | yathāsad bahudhānyam ayakṣmam bahu-
pūruṣam z 9 z 5 z anu 6 z

Our st. 3 has no parallel, st. 4 varies considerably from Ś, st. 7
has no parallel, and st. 9ab has none; st. 9cd = Kāuś. 20. 5cd.
For 7cd I can get nothing. In 5b we might perhaps keep saṁgi-
raḥ; and in 6b possibly gr̥ṣṭayaḥ, but I doubt if a variant from
Ś is intended in either case.

31

[f.85b1] abhyāsarat prathamā dhokṣamā[2]nā sarvān yajñān
bibhṛatī vāiśvadevī | upa vatsam sṛjad vācyate gāur visṛṣṭa[3]s
sumanā himkṛṇomi |

This stanza and the next two appear in Kāuś. 62. 21. In a
read atyāsarat and dhokṣyamānā; in c probably sṛjata as in
Kāuś. is intended, and vāśyate is to be read; the ms. suggests
nāur for gāur. In d we should probably read with Kāuś.
vyasṛṣṭa and °kṛṇoti.

badhān dhehi mavi dhehi bhuñjanti nadya gor upasī[4]da
dugdhi z irām asmā odanam pinvamānāḥ kilālam ghṛtaṁ madhu-
manva[5]bhāgam |

Read: badhāna vatsam abhi dhehi bhuñjatī nijya godhug
upa sīda dugdhi | irām asmā odanaṁ pinvamānā kilālaṁ ghr̥taṁ
madamann abhāgam z 2 z

This is the reading of Kāuś. and I think our ms. offers no real
variant: the margin suggests idām for irām.

*sā dhāvatu yamarājñasyavatsā sukr̥tām pathā prathamēha
dattā | ato[6]vr̥ṣṭidattā prathamēnas āgaṇ vatsena gām saṁ sṛja
viśvarūpā |*

In a read yamarājñas savatsā. In c atho 'vr̥ṣṭidattā seems
possible; Kāuś. has atūrṇadattā; read prathamēdam, and in d
read viśvarūpām.

*prathamēda[7]m āgaṇ pūrvamād atra etābhy asmiṁ loka
mabhya u tvā dadāti semāṁ dhenoh pra[8]thamaṁ pārayāsi
śraddhayā dattā parame vyoman. |*

In a pūrvasmād seems probable, followed perhaps by atrāi-
tābhy asmin loka madhya. In c dhenō is probable.

*jānīhasmi saṁsthīya [9] dhenavo gopatiṁ yas tvā dadātu
prathama svadhāvān pūrvā hi tatra sukr̥taṣ pare[10]hy atāṣaitā
rājasas parastāt. |*

For the beginning of pāda a yājñiyo 'smi is the only sugges-
tion I have; saṁstīrya follows (the ms. correcting ya to rya)
and probably dhenō. In b read dadāti prathamas svadhāvān.
In d atyeṣayitā may be possible; read also in d rajasas.

*ati dhenur anaḍvāham anyannad yayoṣ kramīm [11] ati vatsā-
nām pitara ṛṣabhaṁ prati sāsurat.*

Pāda a seems correct; it looks as if aty might stand at the
beginning of b and possibly kramīt at the end, or krame. In c
I think pitaram would be better; in d read sāsarat.

*jyotiṣmatī prathamā yā[12]hi sūre sonas te dhenavo patayo
bhavantu | sapta tvā sūryānvātāpantir imaṁ dhā[13]ma sātī
saras parācāh z*

In b we may probably read syonās te dhenō; in c sūryā anv°;
in d idām would seem better than imaṁ.

*dhātre sūtraya mahyaṁ dadhānobhāu lokāu bhuñja[14]tī vi
kramasva | iṣam ūrjaṁ dakṣiṇām saṁvasānā bhagasya dhārām
ava[15]se pratīma*

I doubt if sūtraya can stand in a, and would suggest sotre. In d bhāgasya is probably the reading, with pratimaḥ at the end. A pāda similar to our c occurs VS. 12. 57c and elsewhere.

sahasrāṅga śataṁ jyotiyaṁ hy asyā yajñīyasya paprir amṛta svargā [16] *sā nāitu dakṣiṇā viśvarūpā ahiṁsantī pratigrhṇīma enāṁ z 1 z*

Read: *sahasrāṅgā śataṁ jyotiṣāṁ hy asyā yajñīyasya paprir amṛtā svargā | sā na āitu dakṣiṇā viśvarūpāhiṁsantīm prati-grhṇīma enāṁ z 9 z 1 z*

32

(Ś. 4. 16)

[f.85b17] *ye te pāsū varuṇā saptasaptatis tredhā tiṣṭhanti ruṣatā ruṣantaḥ chinadya* [18] *sarve anṛtaṁ vadantaṁ yas satyavāg yadi tuṁ srjāmi |*

In a read varuṇa, in c read with the Roth-Whitney ed. of Ś sinantu: in d read °vādy ati taṁ srjāmi. The margin corrects to chinabhya.

īha spaśaḥ pa carantī[19]*me syāma sahasrākṣā ati paśyanti bhūmim | so syannataṁ pra munāti kaś cana ssa* [f.87a1] *mucyate varuṇasya pāsāt. |*

This varies considerably from verse 4 of Ś. In a read pra and 'sya (for syāma), in b bhūmim: for pāda c we may read yo 'sya nākaṁ pra mināti kaś cana, or something very like that, for the meaning of Ś. 4a is probably here. In d read na sa ° ° . The margin corrects to mudyate.

utayam asya prthivī samīci dyāur vṛhatī[2]*r antarikṣam | uto samudro varuṇasya kākṣār utāsminn alpa udake namaktāḥ |* [3]

Read uteyam in a, in b vṛhaty urv antarikṣam. In c I would read samudrāu and kākṣāv; but also without changing samudro we might read kuṣāv, getting thus a meaning which might stand. In d read niṣaktah.

yas tiṣṭhati manasā yaś ca vācati yo nilāyam carati yaḥ pralāyam dvāu ya[4]*d avadatas saṁniṣadya rājā tad veta varuṇas trtiyā*

Read: *yas tiṣṭhati manasā yaś ca vañcati yo nilāyam carati yaḥ pralāyam | dvāu yad vadatas saṁniṣadya rājā tad veda varuṇas trtiyah z 4 z*

*sarva tad rājā varuṇo vi [5] caṣṭe yad antarā rodasī yaṣ para-
stāt. | samśātaś ca nimiṣo janānām akṣān [6] na stvaghñī bhu-
vanā mamīte |*

In a read sarvañ, in b yat parastāt: in c sañkhyātā asya, in d akṣān na śvaghñī.

*tvam eva rājan varuṇa dhattā devānam asi viśvarū[7] paḥ
duścarmās tad asaṣ piśaṅgo yas satyām vācam anṛtena hanti |*

Pāda a seems good, but two more syllables would make it better; in b read dhattā devānām. In c the first word is probably some form of duścarmān and piśaṅgo is perhaps correct, but it may be that śṛṅgo is here; pāda d is correct. This stanza has no parallel.

*yas sāmānyo [8] varuṇo yo vyāsyō yaś cyañdecyo varuṇo yo
videcyah | yo dāivyo varuṇo yaś ca mā[9] nuṣas sarvāñs tvetāni
prati muñcāmy atra |*

Read: yas samāmyo varuṇo yo vyāmyo yas sañdeśyo varuṇo yo videśyah | yo dāivyo varuṇo yaś ca mānuṣas sarvāñs tvayi tān prati muñcāmy atra z 7 z

Ś. has our pādas abc as its vs. 8; our d represents its vs. 9.

*śatena pāsāir varuṇābhi dhehi mā [10] te mody anṛtavā
nṛcakṣah | āsthām jālma udanam śaṅsityā kośevāvadhrīṣ pa-[11]
rikṛtyamānā |*

In b read mody anṛtavāñ; for cd read āsthām jālma udaram śrañsayitvā kośa ivābandhraṣ parikṛtyamānaḥ. I think iva vadhrīṣ is not probable, if indeed possible.

*uto cit prapātayacito tad api nahyasi | uto tad asya gam kṛtvā
[12] rājā varuṇīyate*

It would seem possible to read here uto acit prapātayad uto ° ° : in c if we may read asyāgam it would seem fairly good; in d read varuṇa īyate.

*āinam chinadsya varuṇo natañ kasipune yathā | mūle tasya
vṛ[13] ścatī ya enam pra mimīṣati z 2 z*

Read: enam chinatti varuṇo naḍam kasipune yathā | mūlam tasya vṛscati ya enam pra mimīṣati z 10 z 2 z

For pāda b cf. Ś. 6. 138. 5.

33

(Ś. 6. 133-135)

[f.87a13] *ya imāṁ devo mekhalām ā*[14]*babandha yas
sumnāha yamāha yojah yasya devasya pradiṣā carāmi sa* [15]
phāram ṛschāt sāu mā vi muñcā

For b read yas saimnanāha ya u mā yuyoja : in c read pradiṣā :
for d read sa pāram ṛechāt sa u mā vi muñcāt.

āhuta ṛṣṇām asy āyudham pūrvā vṛdhasya prā[16]*ṣṇatī
avīraghnī bhava mekhale* |

Doubtless pāda a is to be restored from Ś, āhutāsy abhihuta :
in c read prāṣṇatī, and in d vīraghnī.

mṛtyor aham vrahmacāryād asmi bhūtām niryājam [17] *puru-
ṣaṁ yamāya* | *tam āyam vrahmaṇā tamasā śrameṇānāinaṁ
mekhalayā si*[18]*nāmi z*

Read: mṛtyor aham vrahmacārī yad asmi bhūtān niryācan
puruṣaṁ yamāya | tam āyan vrahmaṇā tapasā śrameṇānayāinaṁ
mekhalayā sināmi z 3 z

ayam vajras talpayatām vratena | *āvāsya rāṣṭram ava hantu
jivam ki*[19]*nantu skandhā prṣṇātūṣṇihā*

In a read tarpayatām; Whitney suggests mṛtena for vratena.
The colon is to be removed and then we read vratenāvāsya. For
c read ṣṇātu skandhān pra ṣṇātūṣṇihā; no trace of pāda d is
in the ms., but we will probably be safe in restoring it from Ś,
vṛtrasyeva śacīpatih.

adharo bhram adharo bhreṇa gūḍhat pṛthivyā mo-[f.87b1]
srpat. | *vajrenāvahatu śrayām*

Read: adharo 'bhram adharo 'bhreṇa gūḍhaḥ pṛthivyā
motsrpat | vajrenāvahataś śayām z 5 z

yo janāti tam anv iścha yo janāti tam i[2]*j jahi* | *jinato vajra
sāyakah śīmancam anvacam anu pātaya*

Read jināti in a and b, iccha in a : in c sāyaka śīmantam, in
d anvañcam.

yad uṣṇāmi ba[3]*lām kurve vajram anu pātayati* | *skandhān
amuṣya śātayaṁ vṛtrasyeva śacīpatih* | [4]

In a read aśnāmi, in c śātayan, in d vṛtrasyeva.

*yat pivāmi saṁ pivāmi samudrāiva saṁpiva | prāṇān amuṣya
saṁpivāṁ saṁpi[5]vāmy ahaṁ pivam |*

Read: yat pibāmi saṁ pibāmi samudra iva saṁpibaḥ | prāṇān
amuṣya saṁpiban saṁpibāmy ahaṁ pibam z 8 z

*yad girāmi saṁ girāmi samudra iva saṁgira prāṇān a[6]mu-
ṣya saṁgiraṁ sam girāmy ahaṁ giraṁ z*

In b read saṁgiraḥ, in c saṁgiran, in d giram.

*śraddhāyā duhitā tapaso dhi jātū sva[7]sarśinām bhūtakṛtām
babhūva | sā no mekhale patim ā dhehi medhātho no dhe[8]hi
tapa indriyaṁ ca |*

In a read 'dhi, in c matim and medham, in d atho.

*yām tvā pūrve bhūtakṛta ṛṣayaḥ | pari medhire mā tvam [9]
pari ṣajasva mā dīrghāyutvāya mekhale z 3 z*

Read: yām tvā pūrve bhūtakṛta ṛṣayaḥ pari bedhire | sā tvam
pari ṣajasva mā dīrghāyutvāya mekhale z 11 z 3 z

In Book 19, as here, our ms. presents as one hymn material
which in Ś constitutes several hymns; in fact in Book 19 that
seems to be the regular condition.

34

*[f.87b9] ayaṁ te śvaśrū[10]r vadatu śvaśuras te āśantaram |
devāt te abhiśocanam vrahma vidveṣanam kṛ[11]tām |*

In pāda a iyaṁ seems necessary; read āśantaram in b. I have
not been able to grasp the intent of this hymn, so that my sug-
gestions are made almost blindly.

*ā krandaya ululā kur vāca ā dhehy apriyaṁ śiro lipsamy aha-
stā[12]bhyām keśān te abhiśocanam |*

In a read kar, taking ululā as acc. plural; cf. LŚ. 4. 2. 9.
In b read vaca: in c lipsāmy would seem good: in d perhaps
keśāt rather than keśān, but neither one seems very good.

*ye keśāyoṣ pratidhita kurīram yūpaśaḥ a[13]tho ye te svā
saṁti sarve te abhiśocanam |*

In a it might be possible to read keśāyoṣ pratiditāḥ; in b I
think it likely that we must understand ya followed by a word
beginning with upa. In c svās santi may seem good, or śvasanti.

apa trisamṛdhānā durmā[14]d idam kṛṇomi te | atho yat te samvāsas sarvaṁ tat te abhiśocanam |

For pāda a I can suggest nothing; in b I would suggest *durmāditam*. Pādas cd can stand, I believe.

a[15]rkamadbbhis prapatāto municakṣuṣ kṛṇomi te | atho śvabhyo rāyabhyaṣ prati ssa [16] gaganam kuru |

Pāda a can stand, *prapatāto* = *prapata* + *atas*; b is also good: in c read 'rāyabhyaṣ, in d *sma*.

ut tiṣṭhare palāyasva saricīnām padam bhava | atho u[17]d akāryam kurv āsām sam arṣi muṣkayoḥ z

In a read *tiṣṭhare*, in b *maricīnām*: the rest seems possible.

upakṣedābhi cālāya vā[18]tas tūlam ivījaya | dadbhissindhunya bāhvor dadhy asūravastuve |

In pāda a it is clear that we have *abhi cālāya*, but the rest is not clear; I have thought of *upakṣetā*: at the end of b I would read *ivāijayat*. It may be that pāda c begins with *adbhis*, and that *sindhoś ca* should stand for *sindhusya*. For the rest I see nothing.

abhi [19] gāya śābaleyaṁ śroneyaṁ sādhuavāhanam kalam syākiś cara kṛddhy ā[f.88a1]yataṣ prati cālāya |

In a we might read *śābalīyam*, in b *śronīyam*. In c *kṛdhy* is all I can see; pāda d seems good.

hrṣvapuśchaṁ vātarohaṁ manojavam | taṁ te ratham sambharanti devā[2]s tenā carāmi patim iśchamānā z 4 z

Read: * * *hrasvapuechaṁ vātarohaṁ manojavam | taṁ te ratham sambharanti devās tenā carāmi patim icchamānā z 9 z 4 z*

35

(cf. Ś. 4. 39; TS. 7. 5. 23; KSA. 5. 20)

[f.88a2] *agnaya sam anamaṁ tasmāi pṛthi[3]vyās sam anamaṁ yathāgnaye pṛthivyās sam anamann evā mahyaṁ samnamas sam namantu z [4] vittim bhūtim puṣṭim paśum vrahma vrāhmaṇavarcaśam sannates tu samnenematas svāhā z [5] vāyave sam anamaṁ tasmāntarikṣeṇa sam anamaṁ yathā vāyave ntarikṣeṇa sam a[6]namaṁ | sūryāya sam anamaṁ tasmāi divas sam anama yathā sūryāya divā sam ana[7]maṁ | candrāya sam anamaṁ tasmāi*

nakṣatṛāis sam anamaṇ yathā candrāya nakṣatṛāis sam a-[8]
 namaṇ | somāya sam anamaṇ tasmā oṣadhībhis sam anamaṇ
 yathā somāyāuṣadhī[9]bhis sam anamaṇ | yajñāya sam anamaṇ
 tasmā dakṣiṇābhis sam anamaṇ yathā yajñā[10]ya dakṣiṇābhis
 sam anamaṇ samudrāya sam anamaṇ tasmāi nadībhis sam ana-
 maṇ [11] yathā samudrāyaya nadībhis sam anamaṇ | indrāya
 sam anamaṇ tasmāi viryeṇa [12] sam anamaṇ yathendrāya
 viryeṇa sam anamaṇ | vrahmaṇe sam anamaṇ tasmāi vrahmacā-
 [13]ribhis sam anamaṇ yathā vrahmaṇe vrahmacāribhis sam
 anamaṇ | devebhyas sam ana[14]maṇ tebhyo amṛtena sam
 anamaṇ yathā devebhyo amṛtena sam anamaṇ | prajāpataye
 sa[15]m anamaṇ tasmāi prajāpatibhis sam anamaṇ yathā
 prajāpataye prajāpatibhis sam anamaṇ [16] neyā mahyaṁ
 saṁnamas saṁ namantu | vittim bhūtim puṣṭim paśum vrahma
 vrāhmaṇavarcaśaṁ | [17] saṁnates tu saṁnenematas svāhā |
 sapta sannamo śṭamī dhīti sādhanī saṁkāmā[18]n adhvanīḥ kṛṇu
 saṁjñānam astu nō dhane z 5 anu 7 z

Read: agnaye sam anaman tasmāi prthivyā sam anaman
 yathāgnaye prthivyā sam anamann evā mahyaṁ saṁnamas
 saṁ namantu | vittim bhūtim puṣṭim paśum vrahma vrāhmaṇa-
 varcaśaṁ | saṁnates tu †saṁnenematas svāhā z 1 z vāyave sam
 anaman tasmā antarikṣeṇa sam anaman yathā vāyave †ntarikṣeṇa
 sam anamann evā ° ° ° ° z 2 z sūryāya sam anaman
 tasmāi divā sam anaman yathā sūryāya divā sam anamann evā
 ° ° ° ° z 3 z candrāya sam anaman tasmāi nakṣatṛāis sam
 anaman yathā candrāya nakṣatṛāis sam anamann evā ° ° ° °
 z 4 z somāya sam anaman tasmā oṣadhībhis sam anaman yathā
 somāyāuṣadhībhis sam anamann evā ° ° ° ° z 5 z yajñāya
 sam anaman tasmāi dakṣiṇābhis sam anaman yathā yajñāya
 dakṣiṇābhis sam anamann evā ° ° ° ° z 6 z samudrāya
 sam anaman tasmāi nadībhis sam anaman yathā samudrāya
 nadībhis sam anamann evā ° ° ° ° ° z 7 z indrāya sam
 anaman tasmāi viryeṇa sam anaman yathendrāya viryeṇa sam
 anamann evā ° ° ° ° ° z 8 z vrahmaṇe sam anaman tasmāi
 vrahmacāribhis sam anaman yathā vrahmaṇe vrahmacāribhis
 sam anamann evā ° ° ° ° ° z 9 z devebhyas sam anaman
 tebhyo amṛtena sam anaman yathā devebhyo amṛtena sam ana-
 mann evā ° ° ° ° ° z 10 z prajāpataye sam anaman tasmāi
 prajāpatibhis sam anaman yathā prajāpataye prajātibhis sam
 anamann evā mahyaṁ saṁnamas saṁ namantu | vittim bhūtim

puṣṭim paśum vrahma vrāhmaṇavarcaśaṁ | saṁnates tu †saṁne-
nematas svāhā z 11 z sapta saṁnamo 'ṣṭamī dhītis sādhanī |
sakāmāṁ adhvanaṣ kṛṇu saṁjñānam astu no dhane z 12 z 5 z
anu 7 z

Kāuś. 20. 19 has vittim bhūtim puṣṭim prajāṁ paśūn annam
annādyam iti; we may regard our corresponding phrase ending
°varcaśaṁ as good, but that which follows thereafter is unclear.
Our 12c = VS. 26. 1a.

36

[f.88a18] *ye vārunā u[19]ta nānryas patīmāṁ vīrudhām ca*
pāsāt. | ye bhūmā bhūmyā adhi sambabhū[f.88b1]vus te tvā na
hyamām śivatātir astu z

In pāda a we might read nāirayās, in b pathinām and pāsāḥ.
In c read bhūmā, in d hiṁsān and astu te. The repetition of
pāda d assures us fairly well of the form intended, but na with
the subjunctive is not good. The first two pādas would be helped
a little by inserting ye after uta and again before pathinām.

ye antarikṣe divi ye ca pāsān ye vicṛ [2] tātir astu te |

Read: *ye antarikṣe divi ye ca pāsān ye vicṛ* * * | * **
** * te tvā na hiṁsān śivatātir astu te z 2 z*

It is clear that the ms. has dropped an entire line; I have
restored part of pāda d. Perhaps vicṛ* should be completed
as a verb form from vi + cṛt.

ye te mānuṣaṁ manuṣyāḥ śrapanta yām vā hotrān pitṛnyām ā
rabha[3]nte | samāmyo varuṇo yā jagāma sa tvā na hiṁsā
śivatātir astu te |

In a read śrayante, in b hotrām pitṛyām: in c ya ā, in d
hiṁsāc.

apra[4]prāgā hyari vā sasāmiṣe gñim ā rebhiṣe yadi vā sami-
ddham vidvān avidvā[5]n anṛtaṁ yad ivakta tvā sa tvā na hiṁsān
śivatātir astu te |

Compare with the almost identical passage seven lines below:
I think we may read for a apapragā yadi vā samāmiṣe, in b read
'gñim: in c yad uvaktha, in d tā tvā na hiṁsān.

yat praticyām dviśataṣ pr[6]ṣṭām sa peśyām jāmapātre pa
pāpātha | hinas satvenānṛtaṁ yad ivakta tvā na hiṁ[7]sān
śivatātir astu te z

It would seem that the first three words of pāda a are good, but for prṣṭāṃ sa I can get nothing plausible: for b peṣyaṃ cāmapātre 'pa papāta may be possible. In cd we may read hīnas satyenānṛtaṃ yad uvaktha tā tvā ° ° .

yam grāvāṇam ārabhanta yenāṅsūn abhiṣunvanti so[8]maṃ |

In a read ārabhante, in b abhiṣunvanti. It looks as if somam were the first word of a pāda c. These two pādas do not seem to me to be in place in this hymn.

yad vā dhanam dhanakāmo niremiṣe kṣettram gām āsvam puruṣam vobhayādatra tvā [9] na hiṅsān śivatātīr astu te |

In b read kṣetram, in bc vobhayādat te tvā ° ° .

ye bānavantaṃ sudhiyaṃ jaghāna tasyāśma [10] śānād adhi loṣṭābhṛtasya tvā na hiṅsān śivatātīr astu z

In a read yo, in b perhaps tasyāśmā and loṣṭābhṛtas: for c I think we should read sa tvā na hiṅsāc ° ° .

apapragā [11] hr̥di vā vyāmiṣe gñim ā rebhiṣe yadi vā samiddham |

It is possible that the ms. intends here a stanza almost identical with st. 4: on that assumption we could supply pādas cd as in st. 4. In a read yadi, in b 'gnim.

jāmyā hastam ghr̥[12]tam ā rebhiṣe dhanur voddhatam ita cakramitvā manyur vo rājño varuṇasyā [13] mīmattha sa tvā na hiṅsān śivatātīr astu te z 1 z

Read: †jāmyā hastam ghr̥tam ā rebhiṣe dhanur voddhatam itthā caṅkramitvā | manyur vā rājño varuṇasyā māmanta sa tvā na hiṅsāc śivatātīr astu te z 10 z 1 z

Pādas cd seem good, but the first two do not seem to me at all satisfactory; if yadi were read for jāmyā it would be a great improvement. But the entire hymn is so unclear that only the most evident corrections can carry conviction.

37

[f.88b13] *yā te prajāpī[14]hatā parābhūd yonir vā mugdhā nihatā piśācāi | astrāṇaṃ vādhi pa ti[15]ṣṭhāmi ghoram sarvaṃ tat te vrahmaṇā pūrayāmi*

Read in a prajāpīhatā, in b piśācāiḥ; in c read astrāṇāṃ vādhy upatiṣṭhāsi. Pāda a = Ppp. 3. 39. 1a.

yady asyāḥ prajā varuṇena śu[16]ṣpitā dunnāmāno vā ṛtviyam asyārhaṇti | dveṣāt sahapatnyād vidhi ca[17]kramasyā yatvān rāṣṭrā apa hanīv āgñih

Perhaps *śuṣpitā* may be accepted as an equivalent of *gumphitā*; in b read *durnāmāno* and *asyā riphanti*: in c read *sāpatnyād yadi cakrāmāsyāi*: for the first two words of d *yatvā naṣṭān* might be possible; read *agnih*.

yasyās striyā yadi lakṣmīr apu[18]tryā garbho vāsyā yātu-dānāḥ parābhṛtār duṣṣvaptrīm vā yat svapatī tidarṣe i[19]ndrāgnī tat kṛṇutām bhadrāyā punaḥ

In a read *asyās*, in b *yātudhānāḥ parābhṛtaḥ*: in cd *dussvapnyam* and *dadarśendṛa°*

devāinasād yadi putram na vindase manu[f.89a1]ṣyānām vā tvā śavathe rarādha | pitṛbhir vā te adhi sūtaḥ pratiṣṭhita idam tan ni[2]ṣ ṭanvo janayāsi putram z

In b read *śapatho*.

vāisvānaro janmanā jātavedāṣ prajāpatis siṅca [3] reto syām bādhetā dveṣo nirṛtīm parācāḥ putriṇīm imām prasvam kṛṇotu

Read *siṅcatu reto* 'syām in b, and *bādhetā* in c; this seems to be the simplest way to reconcile the variation of persons in the verbs. With c cf. Ś. 6. 97. 2c.

iha [4] prajāṃ agnir asī dadābhy ādityebhir vasubhis saṃvidānaḥ viśve devā havam ā[5]yantu mām saṃ putro syām jāyatām vīryavān. |

In a read *asyāi dadāty*, in c *me*, in d 'syām.

yena devy aditir garbham ādate ye[6]na prajāṣ sṛjatu prajāpatis tenāham asyāi haviṣā juhomi ya[7]thā pumāṅsam janayāsi putram

In a read *ādhatte*, in b *sṛjati prajāpatiḥ*, in d *putram*.

vanve te putram pari devatābhyo [8] anu manyantām marutah prṣnimātarah garbhas tvā daśamā[9]syaṣ pra viśat kumāram jātām pipṛtād upasthe z 1 z

Read: *vanve te putram pari devatābhyo anu manyantām marutaḥ prṣnimātaraḥ | garbhas tvā daśamāsyas pra viśat kumāram jātām pipṛtād upasthe z 8 z 2 z*

38

(RV. 10. 136)

[f.89a9] *keśy agniṁ keśi* [10] *viṣaṁ keśi bibharti rodasī* | *keśi viśvaṁ syar dr̥ṣe keśidaṁ jyotir ucyate* | [11] *munayo vātaraśanāṣ piśaṅga vasate malāḥ vātasyānu dhrājim yantu yad de*[12]*vāso ayukṣata* | *unmaditā moneyena vācān ā śastimā vayaṁ* | *śarīre*[13]*d asmākaṁ yūyaṁ mantāso vi paśyata antarikṣeṇa patatis svan bhūtāvicākaśat.* | [14] *munir devasya-devasyā sāukṛtyāya sakhā yata* | *om̐ asāukṛtyāya sakhā* [15] *yata* | *indrasyāśvo vāyoṣ sakhāto diviṣito munih ubhāu samudrāv ā kṣi*[16]*ti sadyaṣ pūrvas utāparaṁ gandharvāṇām apsarasām devānām carane caran* | [17] *muṇiṣ ketussya saṁvidvān sakhā svādur madintamaḥ vāyur asmā upāmantha*[18]*t pinaṣṭi smā kunannamaḥ munir viśasya pātreṇa yad rudrenāt pibat saha* | [f.89b1] *saṁyukte dyāvāprthivī tiṣṭhante vicṛtye keśenāikasya devasya viṣṭabhnāś chacīpa*[2]*tiḥ z 3 z*

Read: *keśy agniṁ keśi viṣaṁ keśi bibharti rodasī* | *keśi viśvaṁ svar dr̥ṣe keśidaṁ jyotir ucyate z 1 z munayo vātaraśanāṣ piśaṅgā vasate malā* | *vātasyānu dhrājim yantu yad devāso ayukṣata z 2 z unmaditā māuneyena vātān ā tasthimā vayaṁ* | *śarīred asmākaṁ yūyaṁ martāso 'bhi paśyata z 3 z antarikṣeṇa patati svar bhūtāvacākaśat* | *munir devasya-devasya sāukṛtyāya sakhā yataḥ z 4 z indrasyāśvo vāyoṣ sakhātho deveṣito munih* | *ubhāu samudrāv ā kṣeti sadyaṣ pūrvam utāparam z 5 z gandharvāṇām apsarasām devānām carane caran* | *muṇiṣ ketasya saṁvidvān sakhā svādur madintamaḥ z 6 z vāyur asmā upāmanthat pinaṣṭi smā kunannamā* | *munir viśasya pātreṇa yad rudrenāpibat saha z 7 z saṁyukte dyāvāprthivī tiṣṭhante †vicṛtye* | *keśenāikasya devasya †viṣṭabhnāc chacīpatih z 8 z 3 z*

Our st. 8 has no parallel: if it is really a part of the hymn I would suggest for pāda b something like *saṁ tiṣṭhante vicṛttā ye*, and would insert *sva* at the beginning of pāda d.

39

(RV. 10. 126)

[f.89b2] *na tam aṅho na duritaṁ devāso aṣṭa martyaṁ sajo-*
saso yam aryamā mi[3]*tto nayanti varuṇo atī dviṣaḥ tad dhi*
vayaṁ vṛṇīmahe varuṇo mittrā aryaman. [4] *yan no nirhaso yūyaṁ pātha nethātha martham atī dviṣaḥ* | *tan notanū yūyas*
ūtaye va[5]*ruṇa nayiṣṭhā no nāiṣani ṣṭhaṣ parṣiṣṭhāṣ parṣiṇo atī*

dviṣaḥ śunam asmabhyas ūta [6] *ye varuṇa mittrāryaman. | śarma yacchatu supratha ādityāso atīmahe | atī* [7] *dviṣaḥ ādityāso ti sṛdho varuṇo mittro aryamā | rudraṁ marudbhir ugraṁ hu-* [8] *vemendras aditiyaṁ svastaye ti dviṣaḥ nāitāra ū ṣu nas tiro varuṇo mittro* [9] *aryamā | atī viśvān atī duritā rājānaś carṣa-ṇīnāy atī dviṣaḥ | yū* [10] *yaṁ viśvaṁ pari pātha varuṇa mittrāryaman. yuṣmākaṁ śarmāṇi prayā syāma* [11] *supranītayo ti dviṣaḥ yathā ha tyadi vasavo gāuryaṁ cit prāiṣatā vimuñca* [12] *tā yajatrāḥ evo śv assan muñcatā vy anhaṣ pra tāry agne pratiranta āyuh z z* [13] *z 4 z*

Read: na tam aṅho na duritaṁ devāso aṣṭa martyam | sajo-
saso yam aryamā mitro nayanti varuṇo atī dviṣaḥ z 1 z tad dhi
vayaṁ vṛṇīmahe varuṇa mitrāryaman | yena nir anhaso yūyaṁ
pātha nethātha martyam atī dviṣaḥ z 2 z †tan no tanū yūyaṁ†
ūtaye varuṇa mitrāryaman | nayiṣṭhā no neṣaṇi stha parṣiṣṭhāṣ
parṣiṇo atī dviṣaḥ z 3 z śunam asmabhyam ūtaye varuṇo mitro
aryamā | śarma yacchantu sapratha ādityāso yad īmahe atī
dviṣaḥ z 4 z ādityāso ‘ti sridho varuṇo mitro aryamā | rudraṁ
marudbhir ugraṁ huvemendram ādityaṁ svastaye ‘ti dviṣaḥ z
5 z netāra ū ṣu nas tiro varuṇo mitro aryamā | atī viśvāni duritā
rājānaś carṣaṇīnām atī dviṣaḥ z 6 z yūyaṁ viśvaṁ pari pātha
varuṇa mitrāryaman | yuṣmākaṁ carmāṇi priyāḥ syāma supra-
nītayo ‘ti dviṣaḥ z 7 z yathā ha tyad vasavo gāuryaṁ cit padī
ṣītām amuñcatā yajatrāḥ | evo śv asman muñcatā vy anhaṣ pra
tāry agne prataraṁ na āyuh z 8 z 4 z

In st. 3a RV. has te nūnaṁ no ‘yam, and I incline to think that the reading of our ms. is only a corruption of this; if we adopt the reading of RV. here, nominatives should stand in pāda b. It may however be possible that we have a form of tan in the pāda, so that we might read something like tan no tanutha yūyaṁ ūtaye; but this does not harmonize in meter. The form of 3cd is not wholly good; RV. has parṣaṇi in d which might be read here; in fact parṣiṇo may not seem acceptable. In 8b I think we are safe in reading with RV. as indicated.

40

[f.89b13] *devasya tvā savituṣ prasavāiśvinoḥ bāhubhyām pūṣṇo hastābhyām* [14] *prasūto vrahmaṇebhyo nirvāpāmi | sā me mā kṣiṣṭa sadam iṣyamānaḥ pitṛnām* [15] *loke anumadhān prthiviyemaṁ pacāmy anu dyāur manvatām anv antarikṣaṁ anumanyatā* [16] *m aditir devaputrā pivet svarge loke stu | vrah-*

*manoṣām adhi dadhāmy agnāu bhūmyām [17] tvā bhūmim
 adhidhārayāmi | agniṣ pacāṁ rakṣatv odanam imaṁ rakṣaṣ
 piśācān [18] nudatām jātavedāḥ acyutam akṣitīm viśvadānīm
 utsam iva madam akṣīya[19] māṇaṁ pitā pitāmaha uta yas tṛtī-
 yaḥ prayataṁ bhāgam upajīvantv atra | [f.90a1] prapīnam
 akṣitīm viśvadānyo somam iva punar apyāyamānaṁ putraḥ
 pāutra uta yaś pra[2]pāutras teṣāṁ astu nihato bhāga eṣaḥ
 māmejāryaṁ nihato bhāga eṣa mānu[3]ṣaṁ mārṣata glupto stu
 | vāivasvate ni dadhe śe|vadhīm etaṁ to smat sṛjātu mahyam
 eva [4] punaḥ pūryatām ya dadan tasyāudano yam tiṣṭhaty
 akṣatis sadā | vāivasvatena glupto [5] stu rājñā samitopajīvantu
 me svā z śatadhāraṁ sahasradhāram utsam akṣa[6]tām yaś ca
 mānaṁ salilasya madhye | ūrjam duhānam anapasphurantam
 upāsī[7]ya sukr̥tām yatra lokāḥ zz zz oṁ upāsīya sukr̥tām
 yatra lo[8]kāḥ z anu 5 zz ity atharvaṇi pāippalādaśākhāyām
 pañcama[9]ṣ kāṇḍaḥ z z*

Read: devasya tvā savituṣ prasave aśvinor bāhubhyām pūṣṇo
 hastābhyām prasūto vrahmaṇebhyo nirvapāmi | sa me mā kṣeṣṭa
 madam iṣyamāṇaḥ z 1 z pitṛnām loke anu madam pṛthivyemaṁ
 pacāmy anu dyāur manyatām anv antarikṣam | anu manyatām
 aditir devaputrā pibet svarge loke 'stu z 2 z vrahmaṇoṣām adhi-
 dadhāmy agnāu bhūmyām tvā bhūmim adhidhārayāmi | agniṣ
 pacāṁ rakṣatv odanam imaṁ rakṣaṣ piśācān nudatām jātavedāḥ
 z 3 z acyutam akṣitīm viśvadānīm utsam iva madam akṣīyamā-
 ṇam | pitā pitāmaha uta yas tṛtīyaḥ prayataṁ bhāgam upajī-
 vantv atra z 4 z prapīnam akṣitīm viśvadānīm somam iva punar
 āpyāyamānam | putraḥ pāutra uta yaś prapāutras teṣāṁ astu
 nihito bhāga eṣaḥ z 5 z †māmejāryaṁ† nihito bhāga eṣa mānuṣaṁ
 †mārṣata kl̥pto 'stu | vāivasvate ni dadhe śevadhīm me taṁ
 tasmāt sṛjātu mahyam evā punaḥ z 6 z pūryatām yo dadan
 tasyāudano 'yam tiṣṭhaty akṣitis sadā | vāivasvatena kl̥pto 'stu
 rājñā sametā upajīvantu me svāḥ z 7 z śatadhāraṁ sahasradhā-
 ram utsam akṣitām vyacamānaṁ salilasya madhye | ūrjam
 duhānam anapasphurantam upāsīyāḥ sukr̥tām yatra lokāḥ z 8
 z 5 z anu 8 z

ity atharvaṇi pāippalādaśākhāyām pañcamaṣ kāṇḍaḥ zz zz

Of the numerous variations of the formula in st. 1 that in
 KS. 1. 4. is most like ours; for the end of st. 1 cf. Ś. 4. 34. 8c
 and Ppp. 6. 22. 8c. With our st. 8 cf. Ś. 18. 4. 36. For st. 6ab
 I can make no suggestion that seems promising.